Saturday Review

MAY 22, 1971 / 50¢

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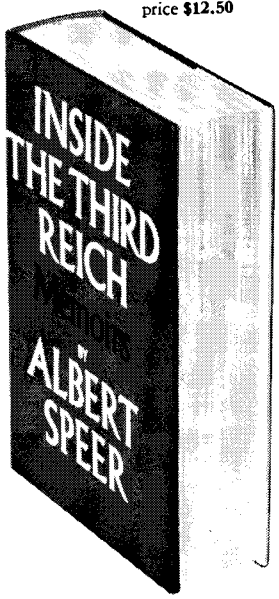

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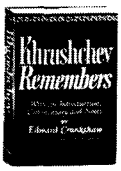

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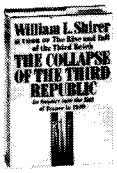

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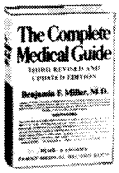

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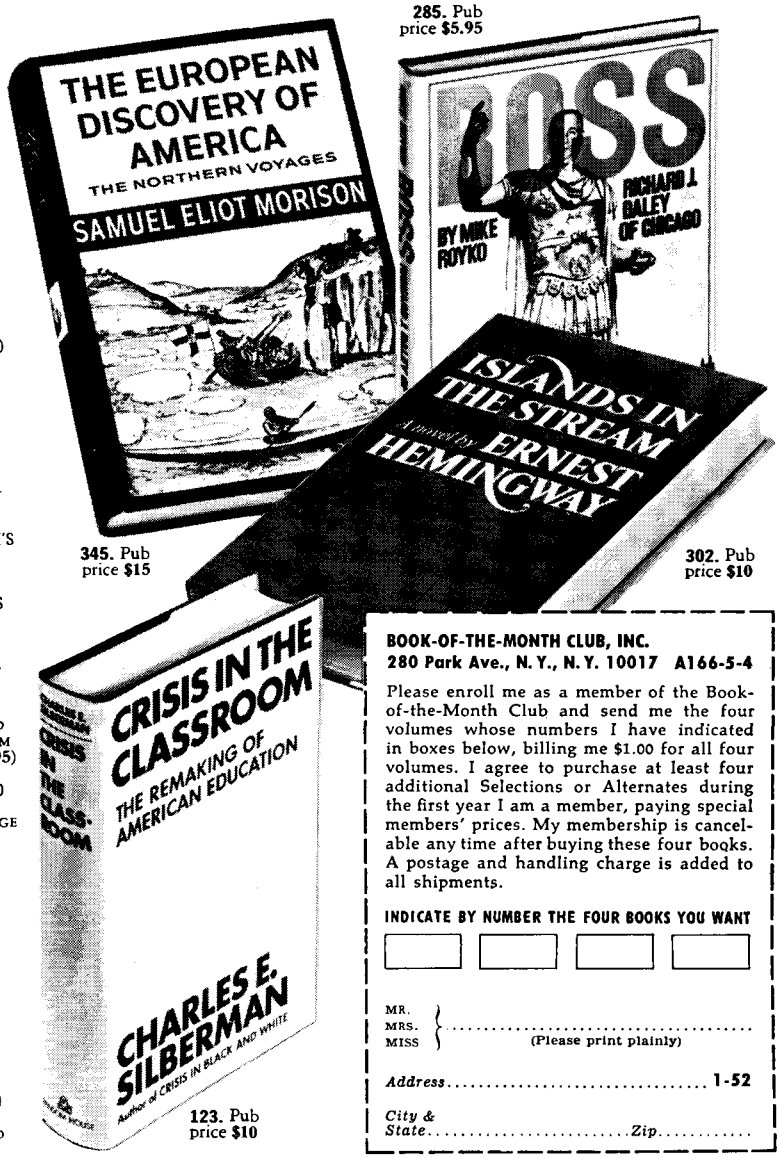
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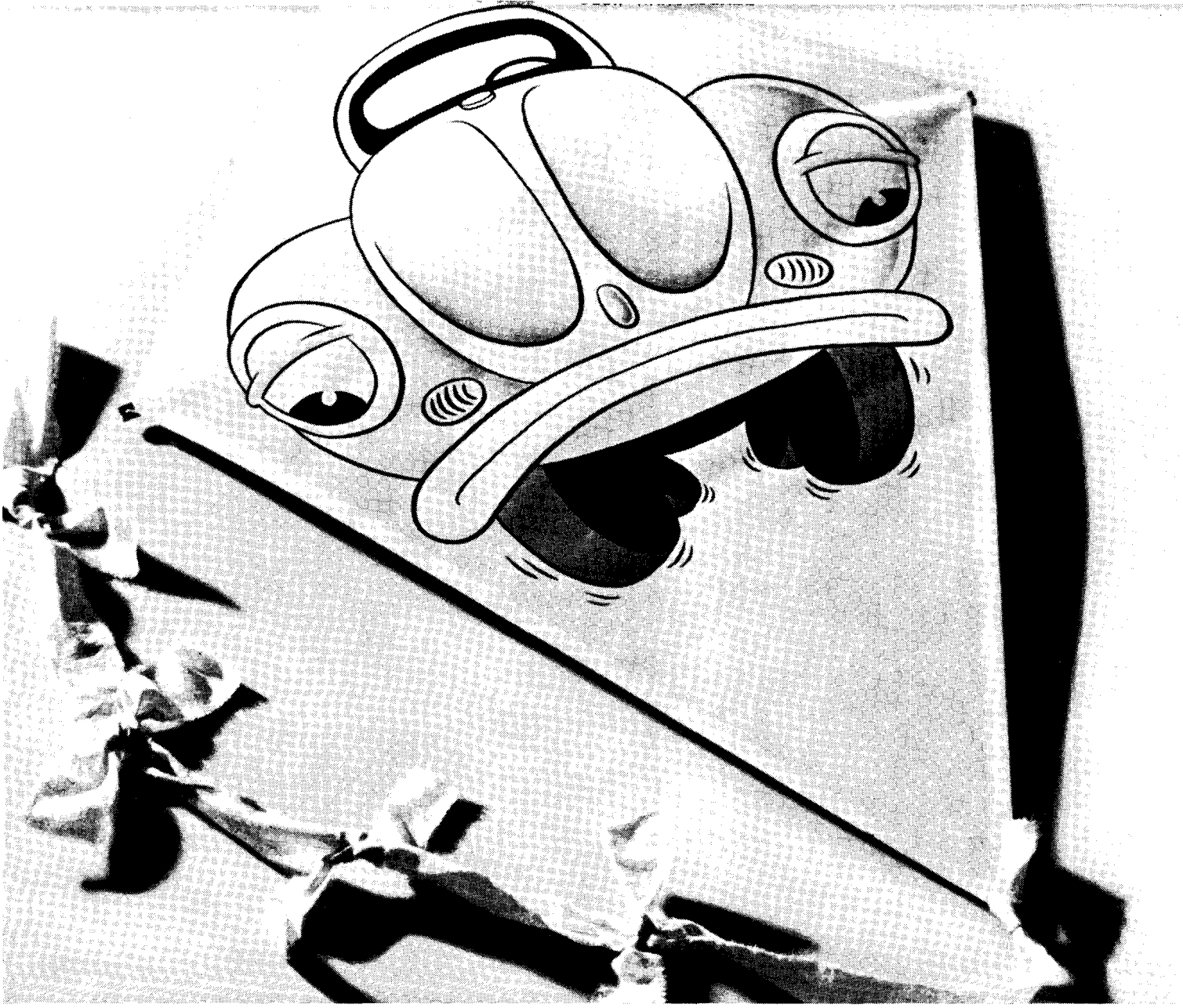

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Because economy cars are small in size, they're usually light in weight.

And because economy cars are light in weight, they're usually at the mercy of the wind.

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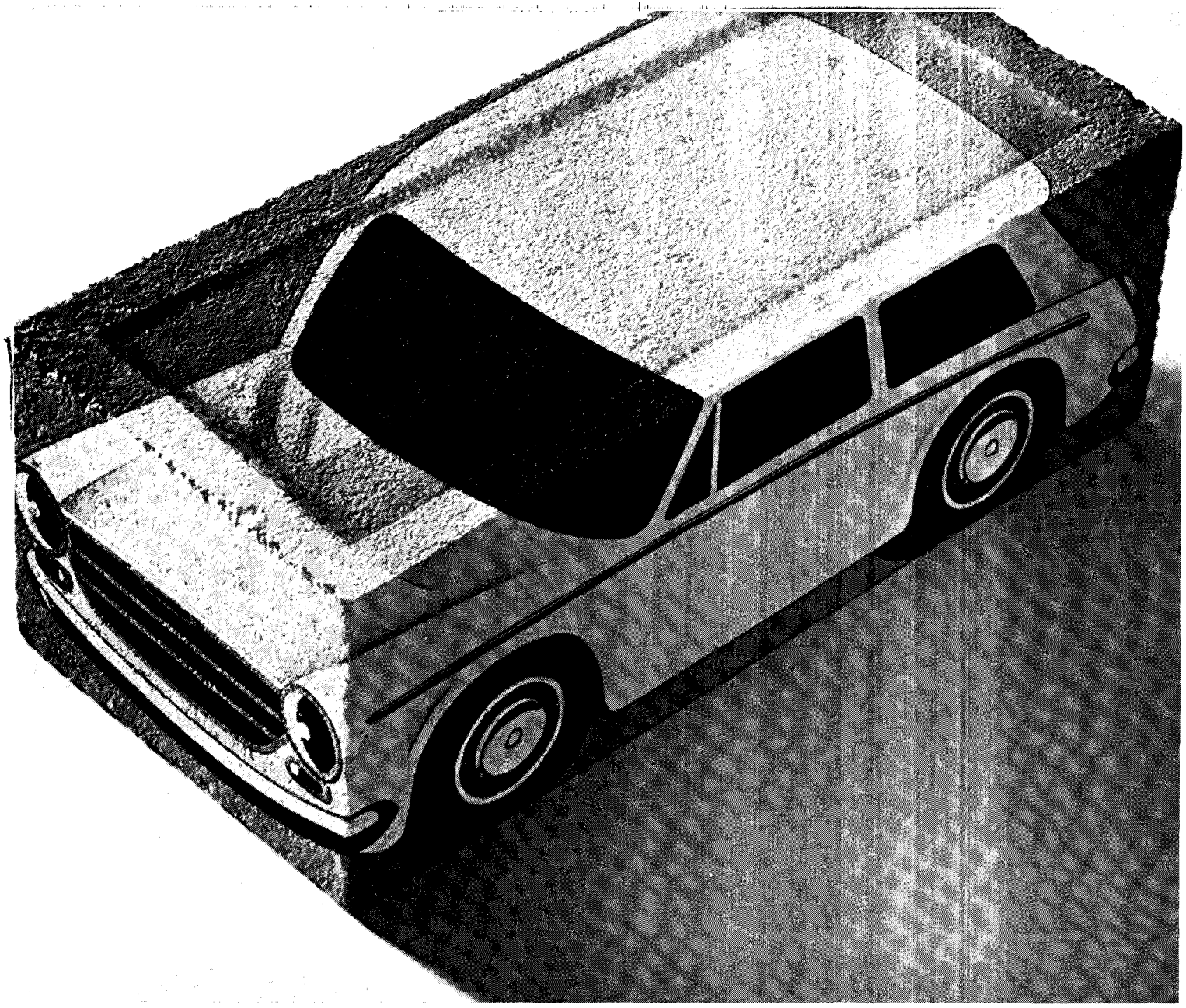

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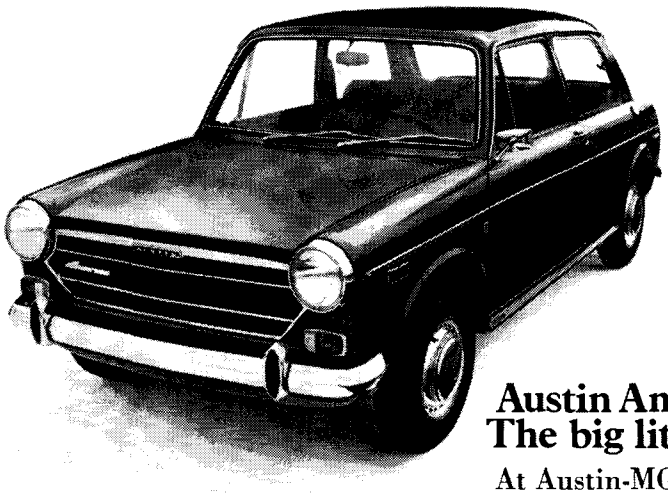

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(Advertisement)

The Grand Jury. It sounds important and frightening. It is always secret. David Davidson has served on many Grand Juries. In his new novel, THE QUEST OF JUROR 19, the Grand Jury room has the physical aspect of a surgical theater and the psychological overtones of a nightmarish circus, with its parade of junkies, junkie cops, rapists, members of the vice squad, murderers and witnesses to the act.

For juror 19, Mark Robling, participation in the proceedings of the Grand Jury becomes an unexpected rite of passage into violence and the Grand Jury room turns into a vast supermarket of crime. Mark Robling does not realize until he has spent some days sitting in judgment on the alleged crimes of others that he too wishes to commit a crime. As he watches and listens to the accused and their accusers, he begins to sort and sift the crimes, looking for the one that will work best for him. What makes this seemingly peaceful film-maker shop for a vicious crime of violence is the question on which the story turns.

And turn it does. David Davidson is a first-rate writer whose first novel, *The Steeper Cliff*, was much admired and read. He abandoned the novel for some years to work in television, where he garnered more than a dozen awards. Now he is back writing fiction and we are glad of it.

THE QUEST OF JUROR 19 begins very quietly, but soon develops intense, personal suspense. What adds to the chill factor is that juror 19 is not a freak or a nut. He is a thoughtful, participating citizen. Just like me. Or you.

L. L. Day
Editor-at-Large

THE QUEST OF JUROR 19 ($5.95), by David Davidson, is published by Doubleday & Company, Inc., 277 Park Avenue, New York 10017. Copies may be obtained from your own bookseller or any Doubleday Book Shop, one of which is located at 744 White Plains Road, Scarsdale, New York 10583.

May 22, 1971

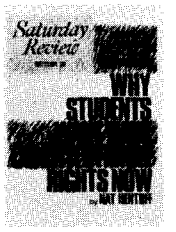
Saturday Review

Cover story, page 60

Why Students Want Their Constitutional Rights Now

by Nat Hentoff

Cover design: Bob Cato



IDEAS

18 Psychiatry and the Survival of Man by Judd Marmor

EDITORIAL

20 Genocide in East Pakistan

BOOKS

University Press Issue

23 Professors Are Too Sophisticated by Alfred Kazin, an evaluation of the mod mood in literary criticism

23 Index of Books Reviewed

28 Book Forum: Letters from Readers

29 Why Penalties for Pot? by Dr. William Abruzzi, an analysis of "Marihuana Reconsidered" by Lester Grinspoon

31 Humanism and the Orphic Voice by John W. Hughes, an essay review of poetry by John Ciardi, Hugh MacDiarmid, James Wright, Robinson Jeffers, and Beth Bentley

34 Pick of the Paperbacks by Rollene W. Saal

EDUCATION

59 What Higher Education Is All About by James Cass

60 Why Students Want Their Constitutional Rights Now by Nat Hentoff

64 Learning to Cope in Prince Georges County by Barnard Law Collier

66 The White House Conference on Youth by Bonnie Barrett Stretch

THE ARTS

MOVIES

50 Hollis Alpert reviews "Plaza Suite" and "The Crook."

MUSIC

52 Irving Kolodin: A New TV Opera by Britten; Comissiona of Baltimore

TRAVEL

54 David Butwin maps a summer swing through southern Europe.

COLUMNS

6 Goodman Ace: Top of My Head

8 Cleveland Amory: Trade Winds

22 Letters to the Editor

51 Robert Lewis Shayon: TV-Radio

GAMES

26 Your Literary I.Q.

36 Literary Crypt

57 Wit Twister

87 Kingsley Double-Crostic No. 1937

CARTOONISTS: Robert Censoni, Ed Fisher, Herbert Goldberg, Sidney Harris, William Hoest, Henry Martin, Roland Michaud, Al Ross

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Good news about bumpers.

All 1973 model cars will have better bumpers, to comply with a new Federal standard.

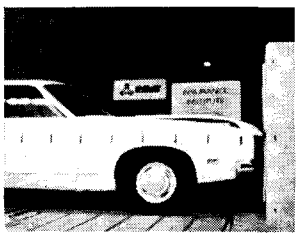
Allstate will cut collision insurance rates 10% on cars that meet this new standard.

The U.S. Department of Transportation recently issued a standard that requires all 1973 cars to have bumpers that can take a five mile an hour front-end crash and 2½ mile an hour rear-end crash into a test barrier without damage to safety systems. Safety systems include such items as lights, cooling systems, hood latches, fuel lines. This is a fine step forward. To recognize this progress—and help hold down the cost of auto insurance—Allstate initially will give a 10% discount on collision insurance on cars that meet the new standard.

But, even better bumpers are needed. So here's what we continue to offer: Allstate will cut collision insurance rates 20% for any car the manufacturer certifies, through independent tests, can take a five mile an hour crash into a test barrier, *front and rear,* without any damage. For some time we have made this offer, and we will continue to make it . . . for we will continue to be concerned about the big cost of little bumps.

Let's make driving a good thing again. **Allstate®**

In a few states where rates are standard, discounts cannot apply.



5 mph front end damage $331

Insurance Institute for Highway Safety conducted tests on 1971 U.S. standard sedans. Front end crashes at 5 miles an hour averaged $331.

5 mph rear end damage $329

Same tests revealed average damage in 5 mph rear end crashes was almost the same—$329. (IIHS photos.)

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Top of My Head

Goodman Ace

Doing What Comes Fatuously

SOME PEOPLE collect postage stamps; others collect rare coins, or first editions. I collect inanities.

Inanities are not rare or hard to find. They breed and multiply by the hour on the arid fields of some of TV's talk shows. Especially when the guest is one of your average movie celebrities and the host makes the mistake of asking him that old, ever-lovin', earth-shaking question:

"Did you have fun making your latest movie, *Love That Bed?*"

"I sure did," your movie idol replies. "Our director was a sweetheart, a warm and wonderful human being."

"Yes. I've heard he is. We're going to show a film clip from that movie now. Would you set up this scene for us? It's the big scene between you and the girl who played your wife—Gloria Transit."

"Oh, she's a sweetheart. A warm and wonderful human being. And a very funny thing happened when we shot this particular scene. I had this line to say, and I couldn't get it right. The first time I goofed it, the director said, 'Let's do it again.' He's a warm and wonderful human being. So I did it again, and again I got it wrong. So we did it again. And the third time I got it right."

The host is left hanging with that very funny happening, but he laughs loudly, as all good hosts should, and says, "Will you roll the film."

They roll it, and we see the movie celebrity driving up in a little foreign car to a magnificent home. He gets out, walks into the house, and says, "Honey, I'm home. Where are you?"

End of film clip. (Applause.)

"Well," says the host gropingly, "was she home?"

"No, she wasn't. Oops! I shouldn't have told you that, because I don't want to give away the story. I want everybody to go see the movie because I have a piece of the action. I've got a wife and four children to support. They're all warm and wonderful human beings."

On a talk show, every movie director is described as a warm and wonderful human being. Even Otto Preminger. I wait patiently for a day when:

"Did you have fun making your latest movie, *Love That Bed?*"

"No."

"You didn't? Why not?"

"Well, how would you like to work for a director who didn't know what he was doing, and because the script was so bad he kept taking it out on the actors? I fluffed a line a couple of times, and what a big deal he made out of that! I kept saying, 'Honey, where are you? I'm home,' instead of 'Honey, I'm home. Where are you?' I'll never work with him again."

"Well, nevertheless, we have a film clip of your movie we're going to show now."

"Why are you going to show that? The picture stinks. It's the lowest. I'm glad I took a salary instead of a piece of the action. It's not an A picture, not even a B picture. If the Phoenicians had seen it, they would have added another letter to the alphabet."

"Wait a minute, you're here to *plug* your movie."

"I think I've been very kind to it."

But I daydream. If a host is lucky enough to capture a movie celebrity, the price he has to pay is the showing of a film clip and extolling it.

As an added fillip, the celebrity often becomes a philosopher. Especially when the host asks him what his philosophy of life is. This segment is known as the Moment of the Great Platitude.

"Do you have a philosophy about life? What it's all about?"

"Well, yes, I have," says the celebrity. "I feel that we get out of life what we put into it." (Applause.)

Or, "I think luck plays a big part in life. You have to be at the right place at the right time." (Applause.)

Or, "I always remember that my life would have been nothing without the support of the people—like these people here in your audience tonight." (Big applause.)

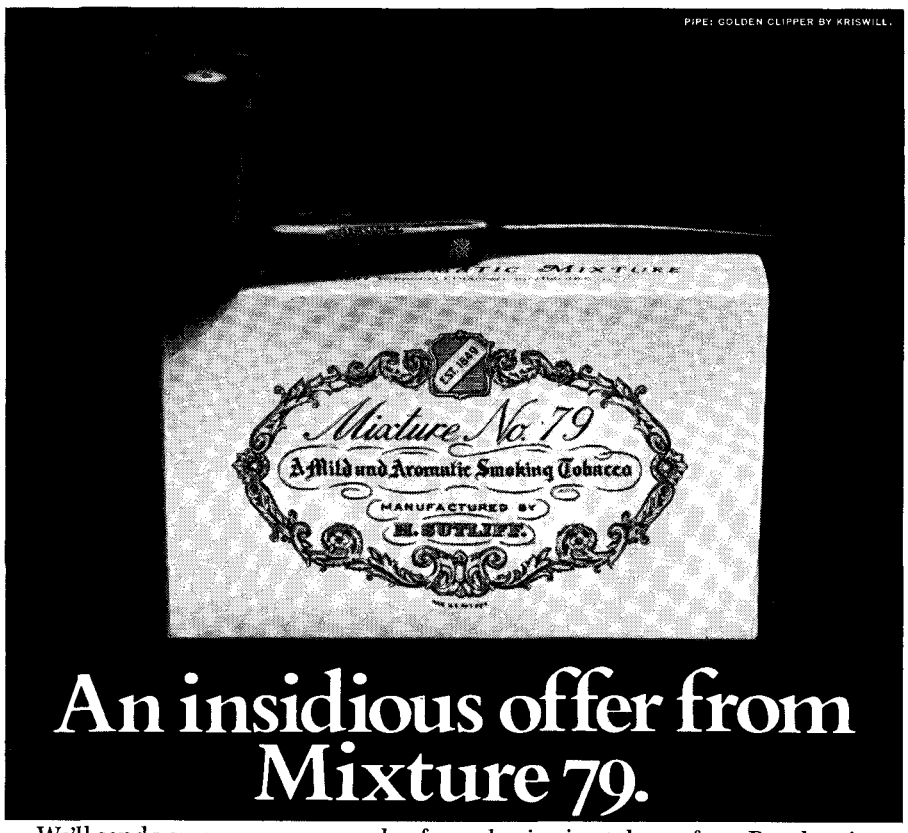
Then there are the movie celebrity politicians, bursting to inject pregnant messages:

"We spend billions of dollars sending men to the moon. Instead we should spend that money taking care of the underprivileged, young and old, rich [*sic*] and poor, black and white, irregardless [*sic*] of race, color or creed." (Applause.)

Or, to give equal time:

"Now that we have the technological know-how to get to the moon, we can start planning a trip to Mars, where, scientists now tell us, there may be living creatures."

And you can bet they will all be warm and wonderful human beings.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Trade Winds

Cleveland Amory

Washington Note of the Week—via James Morey of Schenectady, New York, in the Schenectady *Gazette*:

> WASHINGTON (UPI)—Sen. Barry Goldwater, R-Ariz., said yesterday his office was overrun by "crude, four mouthed, and completely irresponsible" anti-war demonstrators.

Well, look at it this way. At least they kept the lines of communication open.

Our Caption of the Week was a World Note from Margaret Simmons, who found it in the Boston *Globe*:

> TRAVELER—Indonesian President Suharto has completed a 4,000-mile, six-day trip through Indonesia's eastern islands. His mission was to convince his people that he really exists.

Now *that's* what we call a credibility gap. Meanwhile, our Advertisement of the Week came from R. DeWeese of Austin, Texas, who located it in the Austin *American*.

> We do quality engraving, fairly priced, and deliver it on time. Wallace engravers were trained by Master Craftsmen who were fanatics for over 38 years.

And then, we presume, got just as shoddy as the rest of us.

Letter of the Week:

Dear Mr. Amory,

I am sending you a copy of my Earth Day ecology paper, mostly because I have a lot of copies that I don't know what to do with.

The thing is, I did this paper for a special project in my Senior English class at Hays High School. Then I found out the shop wouldn't fool around with printing less than 500 copies. After I gave a copy to everyone in my English class, I have 473 left. But I think maybe my Grandmother might like one, and that would leave only 472.

These papers cost me $27.00 out of my own pocket. I would like for my brother to stand on the corner and sell them, but he says he would be too embarrassed. Maybe they would sell better had I put in some obsenities and a little pornography.

O, well. Maybe I will get a good grade in English.

Yours in Journalism,
Cindy Osborne
Hays, Kansas

We met actress Ruth Gordon, author of *Myself Among Others* (Atheneum), at a luncheon given by Atheneum's Mike Bessie in the Belasco Room at Sardi's. We noticed the book had no index but featured instead, on the back of the jacket, a list of a hundred-odd theatrical personalities. Nonetheless, we still queried Mr. Bessie about the index. "Don't ask me," he replied. "Ask Miss Gordon."

"I want people to read it," Miss Gordon said firmly. "Not just look themselves up." One thing was certain. Miss Gordon herself, at seventy-four, is very up. She gave a terrific performance—at times even interrupting herself. "I've got to interrupt myself," she said. "If anyone wants to get on in here, he's going to have to interrupt."

"I'm the chief interrupter," Mr. Bessie said. It was the last opportunity he had.

"From my husband," Miss Gordon continued, "I learned I wasn't born yesterday. I tell everybody my age. I always have—even at the difficult ages. I can remember when I married Garson, and the Washington *Post* said, 'Actress, 46, Marries Director, 30.' All I thought was, 'They shouldn't have done that—at least they should have said, 'Wonderful Actress.' But Garson said, 'No, I like it. If they'd said forty-five, everybody would have said, "Why she's fifty if she's a day." But this way, when you say forty-six, no one will.'"

Thornton Wilder gave her her best advice. "Early in life," he told her, "you have to decide whether you're going to be a doer or an oh-er." For her the choice was clearly easy. "I remember when I told my father I was to lead the class parade in school. 'Good,' he said, 'Are you the brightest?' 'No,' I said. 'I'm the shortest.' 'God,' he said. 'Chosen for an affliction.'

"I was born," she continued, "at 14 Elmwood Avenue in Wollaston, Massachusetts. I started for New York to be an actress. I had a fifty-dollar bill pinned to my corset. I didn't know a soul in New York and I have no natural ability as an actress. But I did have intentions. And now when people ask me how I met all those people, I say after I'd met the first two, it was easy. And when people say how did I meet the first two, I say I intended to."

"I love to generalize," Miss Gordon went on, "and I hate criticism. When people would say to Somerset Maugham, 'Don't generalize,' he'd say, 'There'd be no conversation if you couldn't generalize.' And I also remem-

(*Continued on page* 14)

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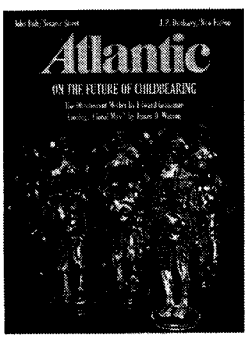

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Trade Winds

Continued from page 8

ber what Robert Sherwood used to say about criticism. 'I'll take criticism,' he said, 'so long as it isn't constructive.' "

Thornton Wilder also gave her advice on what she calls her new profession—talking. "When I asked him whether or not I should go out to talk and sell my book," she said, "he replied 'It depends on your gregarious quotient.' I have a large one—but I still have my solitude quotient, too."

It was Edith Wharton who first told her she was a writer as well as an actress. But Alexander Woollcott, who gave her her first good notice as an actress, seconded the motion. "Because every story you tell," he told her, "has a beginning, a middle, and an end."

"That used to be the definition of a writer," she said. "Nowadays if you've got an end, you're screwed. You've got to go on and on and on. Even the titles nowadays do. I've already got mine for my next book—*I'm in Love with the Past but I'm Having an Affair with the Future.*"

Who, we asked, was the best actress she ever saw? "Modesty," she said, smiling, "makes me hesitate. But I will tell you the best I wished I'd seen—Peg Woffington."

And actor? "Edmund Kean," she said. "You can't play Shylock in a red wig, someone once told him. '*I* can,' he said. And you know what he said after his first big hit? 'You shall ride in a carriage,' he told his wife, 'and Charlie shall go to Eton.' "

Miss Gordon smiled again. "After one of Michael Redgrave's hits I sent him a wire. 'Lynn shall ride in a carriage,' I said, 'and Vanessa shall go to Eton.' He thought it was so clever. 'Who but Ruth,' he said, ' would think of that?'

"When I go," Miss Gordon concluded, "I don't want a theatrical funeral. Theater people look rotten in hats. And I want to be cremated. I'm used to the bright, bright lights."

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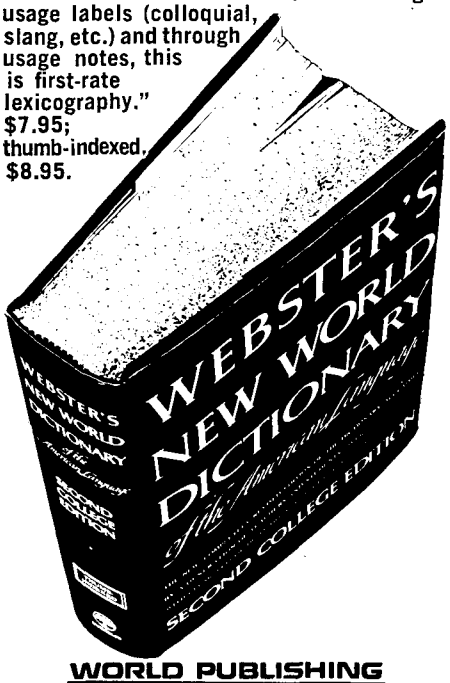

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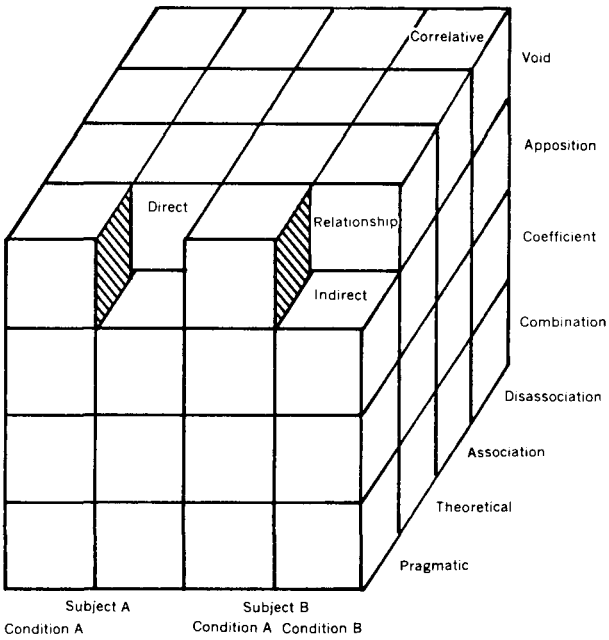

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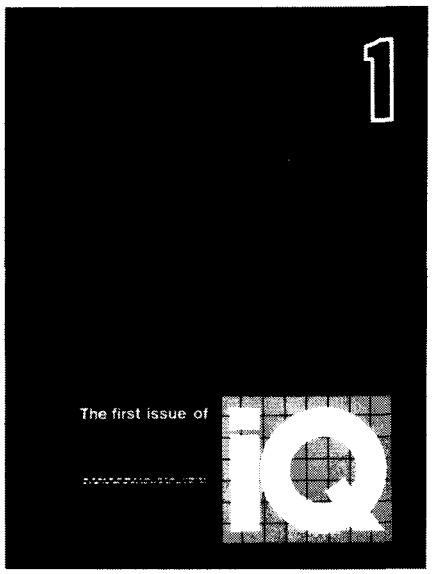

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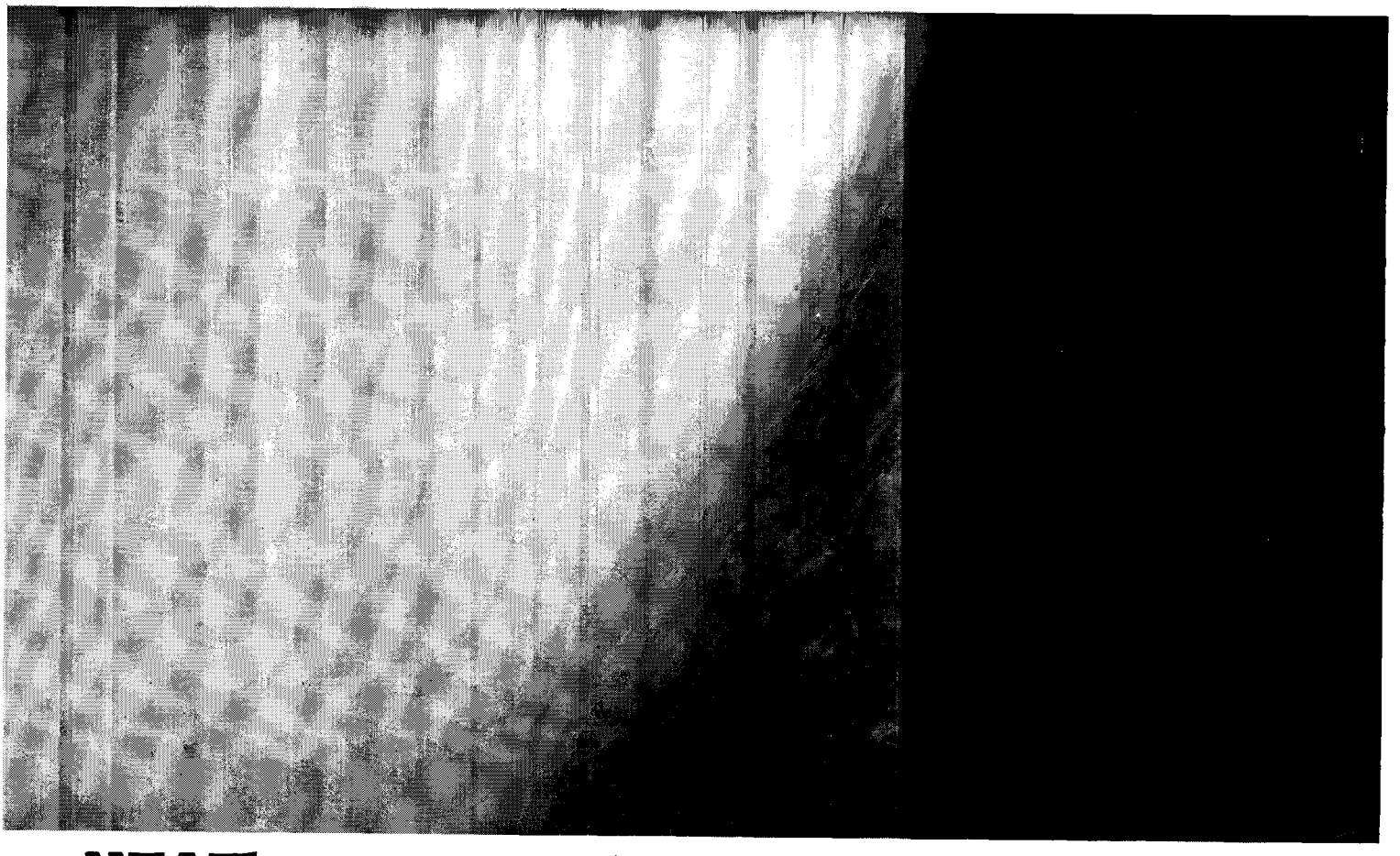

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didn't stop Miss Mary Loretta
Champine, supervising teacher a
Albert Ives Elementary School ir
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learn about Henson and others l
him. She did it with a special class project tha
gave her entire school a fresh look at black histo

"I asked each student to write a story."

"Everybody in my class chose a famous black
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own information, then the class put together a
program where the children read their stories
a full auditorium. Some of them even found
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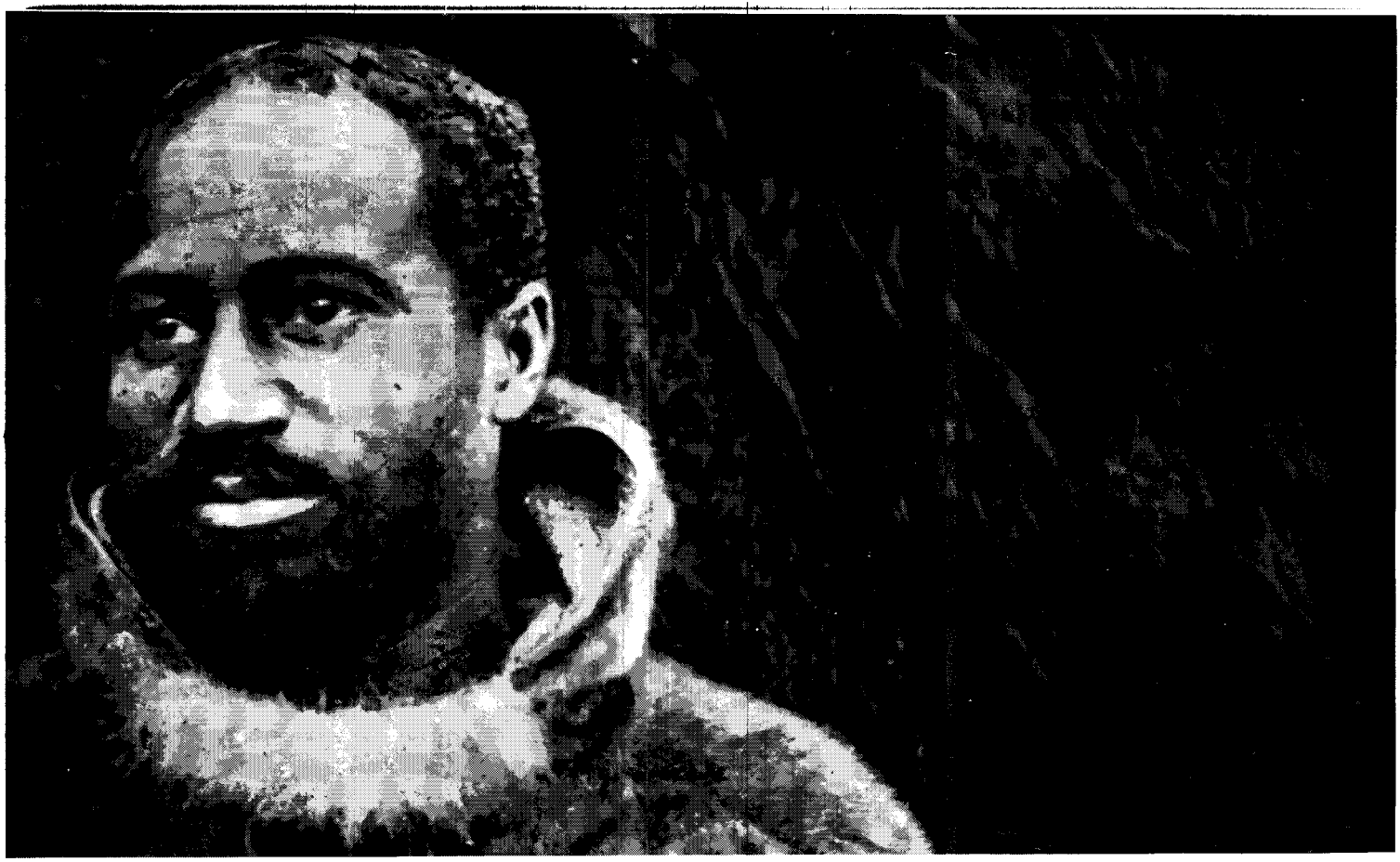

with Peary at the North Pole?"

else they could think of to dramatize the lives of the personalities they were talking about.

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Psychiatry and the Survival of Man

"Further technological and scientific advances will be of no avail unless we can develop the moral capacity to utilize them constructively for the benefit of all men."

by JUDD MARMOR

Does mankind have a future? Our planet has always had problems, but never before in its history has man's very existence hung so precariously in the balance. Our air, water, and food are all becoming increasingly polluted from by-products of technology; our forests and wildlife are steadily being encroached upon by the relentless growth of cities and population; our limited mineral wealth is rapidly being depleted; and over all looms the shadow of possible nuclear annihilation.

Why have we reached this frightening impasse? Most people agree that the problem is not in the nature of our technology but in the nature of man. However, the consensus stops there. Some blame our difficulties primarily on the biological nature of man. The essential tenet of this theory is that man is possessed of an instinct for aggression that spontaneously and persistently seeks an outlet. Not surprisingly, considering the state of the world, this view of man's nature has received renewed impetus in recent years, particularly in the writings of Robert Ardrey, Desmond Morris, and Konrad Lorenz. In a world in which hostility and destructiveness seem ubiquitous, it is reassuring to be told that this is an inevitable aspect of our biological inheritance, since such reassurance provides absolution for the guilt that most people carry with them as an outgrowth of their aggressive fantasies and impulses.

JUDD MARMOR is director of Divisions of Psychiatry at the Cedars-Sinai Medical Center in Los Angeles and clinical professor of psychiatry in the School of Medicine of the University of California at Los Angeles.

The fact remains, however, that man alone, of all the animal species, destroys his own kind so wantonly and on so large a scale. Even if the roots do lie in our biological nature, we still must explain this unique difference between man and other species. More importantly, in the long annals of man's inhumanity to his fellow man, there are also individuals and groups who have transcended this so-called animal nature to behave in ways that have reflected the most noble aspirations of the human spirit. Our explanations of man's behavior must also be able to encompass the reasons for these differences.

In recent years psychiatric theory has begun to recognize that parents are not isolated reactors but are part of a larger system whose values and imperatives they consciously or unconsciously purvey to their children. Personality development takes place at the core of a series of concentric, interacting spheres of influence, beginning with the nuclear family and extending outward to include the community, the nation, and the world. From the moment of conception, the growing embryo is subjected to vitally important external influences—influences that are nutritional, biochemical, endocrinological, and physical. The effects of poverty, disease, physical trauma, and environmental pollution continue to be operative when the infant completes the gestational period and emerges into the outer world. Protein deficiency, disease, cultural deprivation, and the kinds of child neglect that ensue from lives warped by despair and frustration may leave ego defects from which the developing child may never fully recover. But when we examine the complex acculturation process during which children are exposed to the values and expectations of what we euphemistically continue to call civilization, a more complete answer to our current dilemma begins to emerge.

It has often been argued that man's institutions are an outgrowth of various aspects of man's biological nature. Indeed, such arguments have been used not only to "justify" various contemporary institutions but to raise doubts about whether they can ever be significantly changed. Clearly, man's genetic constitution *is* a significant factor in shaping his institutions. But attempting to explain the development of social institutions primarily on the basis of man's biological nature is simplistic. One has only to note the enormous diversity of human cultural patterns to recognize that other variables must be involved—such variables as climate, terrain, availability of food and water, safety of the environment, and density of population. It is in the interaction of man's biological needs with such factors that his institutions have emerged and have been adaptively shaped. However, once these institutions have been formed, they acquire a life of their own, a functional autonomy, so to speak, by virtue of which they thenceforth play a profoundly important role in shaping the personalities of human beings who grow up in their sphere of influence. Man shapes his institutions, but he is also shaped by them, and unless this transactional relationship is understood, the true nature of the complexities underlying many of our contemporary problems will continue to elude us.

It is at this interface between personality and the institutions of our society that I believe we find the most significant challenge for psychiatry in the future of man. There is nothing more important that psychiatry can contribute than to identify those in-

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stitutional factors that are so shaping the personalities of most contemporary men and women as to render them resistant to the fundamental changes that must take place to insure man's survival. Unless we can recognize these factors and find ways of modifying them, nothing else that psychiatrists can contribute—psychotherapies, mental health centers, psychobiological researches—will matter very much, for man will almost certainly be doomed.

It seems to me that too many commentators on the current human scene have tended to attribute our problems to defects in individual personalities. Thus, there is much talk about strengthening the moral fiber of our youth, restoring the influence of the family, or reinforcing our religious teachings. I believe these approaches miss the mark precisely because the problems threatening our survival lie *not in our individual psychopathologies* but rather in our socially sanctioned, ego-syntonic group values. It is not the "defectives" among us but we, the "normal" ones, who constitute the problem—all of us, the pillars of the community, the state, and the church, with our shared and consensually validated group attitudes. It is we, the "normal" people, who continue to fight wars, cut down forests, pollute lakes and rivers, poison the atmosphere, destroy wildlife, discriminate against minorities, and pursue profits—we, the "mentally healthy" people, not the world's neurotics or psychotics.

It is in this context that John Gardner's perceptive comment that one of the main reasons it is so difficult to change our institutions is that we ourselves are part of what needs changing becomes understandable. There is a deep resistance in most of us against the changing of fundamental institutions in our society, because our basic personalities—our needs, our expectations, our very language and perceptions—have been so profoundly shaped by those very institutions.

Let us look briefly at three major institutions—all sacred cows in our contemporary culture—whose influences on man, I believe, have become seriously maladaptive in terms of his survival. I am not implying that these are the only ones that present us with problems but merely that they are important representative examples.

Consider first the institution of free enterprise with its profit system. There is no doubt that this system has challenged the individual, as probably no other economic system has done, to put his best foot forward in the struggle for existence. Whatever creativity, ingenuity, and aggressive potential he possessed were likely to be stimulated and rewarded. This was particularly true in the frontier era. Today, however, the frontiers have largely disappeared. Those that remain are accessible mainly to people who already have more than their share of economic, technological, or scientific capability. Although social mobility still exists in principle, in practice it is essentially unavailable to the underprivileged millions in our nation, as well as to the vast majority of the rest of mankind who are trapped, generation after generation, in an inexorable matrix of prejudice and poverty. Out of that matrix disproportionate amounts of disease, delinquency, crime, violence, mental disorder, and social unrest continually emerge to threaten us all. Clearly, a rational and enlightened self-interest should propel us all to take vigorous steps to remedy such pathogenic inequities. Why don't we do so?

A significant part of the answer lies in how our personalities have been shaped by the institution of free enterprise. In a society in which the security of an individual and his family depends on his ability to acquire material goods in free competition with his fellow man, patterns of intrasocial aggression and selfish self-aggrandizement among most members of that society are inevitable, no matter what kind of Judaeo-Christian ethic, or its equivalent, is built into the acculturation of its children. The reason for this is basically a simple one. Man is an organism with a unique capacity to adapt to his environment. In that adaptive process, one factor almost always takes precedence over all others: the need to survive. In a free enterprise system, survival depends on the ability to compete aggressively, and those who are able to do so most effectively and with the fewest compunctions are likely to be rewarded with the greatest material success, as well as prestige and power.

Psychiatrists have long noted that there are glaring contradictions between ethical teachings on the one hand and the aggressive behavior that our free enterprise system seems to require on the other. Many patients psychiatrists work with suffer precisely because they have difficulty in reconciling these conflicting forces. Most so-called normal people, however, do not suffer from such conflicts; they have adapted successfully to the survival requirements of our society. The ubiquitous aggression Freud noted reflects that adaptive success. People cheat, lie, claw, and scramble—politely or impolitely—to "get ahead," and ethical considerations, if they exist, are usually relegated to the logic-tight niches of Sunday church services.

Those who achieve some modicum of success in this competitive struggle cling tenaciously to their gains, since in an individualistic society there is no guarantee, should they lose their security, that the society will take care of them beyond the most marginal subsistence. By the same token, those have-nots in our society who have not been reduced to apathetic dependency are constantly struggling to find the security that has eluded them, by honest and peaceful means when possible or by dishonest or violent ones when others fail. The steady rise in our national crime rate, the recurrent out-

(*Continued on page* 53)

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Genocide in East Pakistan

The most fundamental of all rights —the right of a man to come to the aid of a fellow human being— is now being denied with a degree of official arrogance seldom displayed in recent history.

The people of East Pakistan, who are still suffering from homelessness and hunger caused by the tidal waves of less than a year ago, are now caught up in a man-made disaster. Their land has become a locked-in arena of authorized slaughter. Communications with the outside world have been reduced almost to the vanishing point. Those who have offered emergency medical aid or other help have been told to stay out.

The present situation has its remote origins in the division of the Indian subcontinent into two nations in 1947. The movement for independence from Great Britain had been complicated and imperiled by the existence of Hindu and Moslem blocs. Great Britain had fostered the concept of a partitioned subcontinent in which India would be predominantly Hindu and Pakistan would be predominantly Moslem. For a long time, Gandhi and Nehru had opposed partition, believing it imperative for both religious orders to be accommodated within a single large national design. Gandhi and Nehru withdrew their opposition to partition, however, when it appeared certain that national independence might otherwise be indefinitely delayed.

The design for partition called for two nations. Actually, three nations emerged. For Pakistan was partitioned within itself, into East and West. The Western part was larger geographically and became the capital. The Eastern part was more populous and richer in resources. The units lay more than 1,000 miles apart.

In order to comprehend the geographical anomaly this physical separation represented, one has only to imagine what would have happened if Maine and Georgia had decided to form a separate nation, Maorgia, with practically the whole of the United States lying in between. Let us further suppose that the capital of the new nation would have been Augusta, Northern Maorgia, while most of the people and resources would have been in Southern Maorgia. The result would have been an administrative, political, and economic shambles. What has happened in Pakistan roughly fits that description. Further compounding the situation are the severe cultural and historic differences between Punjabi (West) and Bengali (East) societies.

For a time, the peoples of East and West Pakistan were held together by the spiritual and political exhilaration of a new nationalism. But the underlying difficulties grew more pronounced and visible year by year. The people of East Pakistan chafed under what they felt was West Pakistan's latter-day version of British colonialism. They claimed they were not being represented in proportion to their numbers in either high posts or policies of government. They charged they were being exploited economically, furnishing labor and resources without sharing fairly in the profits from production. They pointed to the sharp disparity in wages and living conditions between East and West.

It was inevitable that the disaffection should reach an eruptive stage. There is no point here in detailing the facts attending the emergence of political movements seeking self-rule for East Pakistan. All that need be said is that the central government at Islamabad finally did agree to submit self-rule propositions to the East Pakistan electorate. The result of the general election was an overwhelming vote in favor of self-rule. The central government at Islamabad not only failed to respect this popular decision, but ordered in armed troops to forestall implementation. The official slaughter began on March 26th.

A few documented episodes:

1) Tanks and soldiers with submachine guns and grenades seized Dacca University early in the morning on March 26. All students residing in Iqbal Hall, the dormitory center, were put to death. The building was gutted by shells from tanks.

2) One hundred and three Hindu students residing in Jagannath Hall of Dacca University were shot to death. Six Hindu students were forced at gunpoint to dig graves for the others and then were shot themselves.

3) Professor C. C. Dev, widely respected head of the Department of Philosophy, was marched out of his home to an adjacent field and shot.

4) The last names of other faculty members who were killed or seriously wounded: Minirussaman, Guhathakurta, Munim, Naqui, Huda, Innasali, Ali.

5) Central government troops forced their way into Flat D of Building 34 at the university, seized Professor Muniru Zaman, his son, his brother (employed by the East Pakistan High Court), and his nephew, and marched the group to the first-floor foyer, where they were machine-gunned.

6) A machine gun was installed on the roof of the terminal building at Sadarghat, the dock area of Old Dacca. On March 26, all civilians within range were fired upon. After the massacre, the bodies were dragged into buses. Some were burned. Some were dumped into the Buriganga River, adjacent to the terminal.

7) On the morning of March 28, machine guns were placed at opposite

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ends of Shandari Bazzar, a Hindu artisan center in old Dacca. Central government forces suddenly opened fire on civilians trapped in the bazaar. The corpses were strewn on the street.

8) On the evening of March 28, soldiers invaded Ramna Kalibari, an ancient small Hindu settlement, killing all the occupants (estimated at 200). On March 29, about one hundred corpses were put on display in the village.

9) The flight of civilians from Dacca was blocked at gunpoint.

10) On the morning of April 2, forty soldiers entered a village named Barda, rounded up the male population (approximately 600) and marched them at gunpoint to Gulshan Park, where they were interrogated. Ten members of the group were then taken off; their fate is unknown.

* * *

The foregoing represents a small fraction of the authenticated accounts that in the aggregate tell of widespread killings, especially of youth and educated people. It is futile to attempt to estimate the number of dead or wounded. Each city and village has its own tales of horror. It is significant that the government at Islamabad, until only last week, enforced vigorous measures to keep out reporters.

The U.S. State Department is in possession of authenticated descriptions not just of the incidents mentioned above but of countless others. Such reports have been sent to Washington by the American Consul General in Dacca and by American physicians attached to AID. For some reason, the State Department has issued no report covering the information at its disposal.

American guns, ammunition, and other weapons sent to Pakistan were used in the attack on Bengali people. So were weapons from the Soviet Union and the People's Republic of China.

The United Nations has been helpless in the present situation. The central government in Pakistan claims it is dealing with an internal situation beyond the jurisdiction of the U.N.

This may help to explain why the U.N. has so far been unable under its Charter to take action against what appears to be a provable case of genocide. But it doesn't explain why men of conscience have not stood up in the United Nations to split the sky with their indignation.

The central government at Islamabad has forestalled efforts to send food, medicine, and medical personnel into the devastated zones. It seems inconceivable that this decision can be allowed to stand. The Bengalis may not possess political sovereignty, but they do possess human sovereignty under the United Nations Declaration of Human Rights.

The United States has not hesitated to speak sharply and effectively wherever its national interests were involved. Americans have every right to expect the United States to speak sharply when the human interest is involved. If the United States can find it within its means and its morality to send guns to Pakistan, it can also find it within its means and its morality to send food and first aid.

The President has said that events in Vietnam represent a test of American manhood. The proposition is dubious. What is certain, however, is that events in Pakistan are a test of American compassion and conscience. —N.C.

Elmo Roper

—*Wide World*

Elmo Roper, whose name has become synonymous with scientific public opinion polling, died last week at the age of seventy. For the past sixteen years, Mr. Roper had also been an *SR* Editor-at-Large.

At home in the broad arenas of public affairs, business, education, politics, and journalism, Mr. Roper was one of the most influential and respected men in the political and sociological life of the nation. He was both innovator and advocate, architect of ideas and activist. He was an adviser to Presidents and a significant force for social good. He was one of the first in his field to recognize the fundamental importance of public opinion to business. He believed that the well-being, indeed the survival, of private enterprise depended on the enlightened good citizenship of corporations, and on the corresponding need of business to make this philosophy and approach understood by the American people. He was a prime force in the development of *SR*'s annual awards for public-interest advertising. He stressed the need to harmonize a corporation's desire for profits with public service as the basic means of ensuring corporate progress and stability. The growing acceptance by American business leaders of the concept of corporate responsibility in the public interest was described by Mr. Roper as "the single most important business development of the twentieth century."

Elmo Roper became nationally known after he forecast the 1936 landslide of President Franklin D. Roosevelt within 1 per cent of the final vote. Rival pollsters had predicted almost certain victory for Alf M. Landon, FDR's Republican opponent. Mr. Roper's scientific polling methods catapulted him to prominence and established the social importance of polling, which went far beyond its original use as a rather crude marketing tool. Through his vision and pioneering efforts, polling became a basic social tool in the United States and other countries, widely used and relied on by statesmen, politicians, business leaders, editors, and social scientists.

For many years, Mr. Roper wrote a widely syndicated and influential column on the currents and tides of public opinion. He also wrote numerous articles for *SR*, *Fortune*, and other magazines. He created the distinguished *Fortune* magazine opinion survey in 1935. He was the author of various books on public affairs and public leadership.

His wisdom and wry wit, his compassion and generosity of spirit in his approach to human problems and social issues, his unremitting efforts to improve the techniques and professional standards of polling—all this made him a respected leader among his peers and disciples in public opinion polling, and a cherished friend. He personified the responsible good citizenship he advocated. He served his profession, his time, and his nation well. *SR*'s editors and readers will miss him. —N.C., W. D. P.

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Letters to the Editor

Protecting Privacy

THE THREE ARTICLES dealing with "The Invasion of Privacy" [*SR*, Apr. 17] represent a significant attempt to bring to each American the realization that the protection of privacy personally involves all of us.

We are graduate students at the Alfred P. Sloan School of Management at MIT and have recently completed an extensive investigation of the social implications of technological advancement on privacy, the results of which have been presented in a report, "Privacy and the American Citizen." The predominant conclusions of our research were:

- There is a widespread lack of awareness of the effects of everyday activities on individual privacy.

- In spite of substantial concern expressed by the federal government, the news media, and numerous individual citizens, the mechanisms for protecting privacy are still virtually non-existent. Many technical and legal barriers make it difficult, if not impossible, for a private citizen to adequately protect his privacy. The Fair Credit Reporting Act does not remove very many of these barriers.

- Advancing technology, particularly the high-speed digital computer, is rapidly destroying our ability to deal effectively with privacy issues.

- The most commonly proposed solution —to let an individual examine and correct his file—is overly simplistic on three counts: It fails to protect the privacy of groups and organizations; it assumes that an individual is qualified to correct his own record; and it does not account for conflicts of privacy.

- The collection of certain data is necessary in order for the society to function. Data is collected to assist the management functions of society, to resolve conflicts of individual rights, and for the value inherent in its dissemination. Invasions of privacy often occur when information is collected for one purpose and used for another.

- Data banks should be evaluated on the basis of the criteria for including information, on the extent to which the accuracy of information is assured, on the extent to which access to the information is controlled, and on the social implications of the system.

Only by augmenting each citizen's awareness of his individual relationship to the collective society can we prevent "freedom" from becoming an empty word in America.

EDOUARD COINTREAU,
RICHARD C. OWENS, JR.,
STEPHEN J. WILLIAMS,
PETER M. BLOOMSBURGH,
Cambridge, Mass.

"All right, Pygmalion, the gods have granted your prayer by making me real; now get your paws off me!"

I was pleased to note that Peter Schrag mentioned my bill (H.R. 854) in his editorial "Dossier Dictatorship." The bill now has 114 co-sponsors in the House of Representatives. The bill places five basic restraints on the collection and use of personal information by government agencies that I would like to outline in a little greater detail.

First, any agency with a personal file on a given individual must notify that person that the record exists. Second, any transfer of information must be reported to the individual. Third, disclosure of information from the file may only be made with the consent of the individual or when legally required. Fourth, a record of all those who inspect the file must be kept. Fifth, individuals must be allowed to inspect the file kept on them, make copies, and insert supplemental, explanatory information.

The bill provides exceptions for cases involving national security and criminal prosecutions and provides safeguards for informants.

It is clear that government snooping has gotten out of hand, and I am hopeful that Senator Ervin's subcommittee on Constitutional rights will draft legislation embodying the above principles, which would provide rational checks on the invasion of privacy.

CONGRESSMAN EDWARD I. KOCH,
(17th District, New York),
Washington, D.C.

IN THE RECENT ARTICLE by Ralph Nader "The Dossier Invades the Home," the term "welcome wagon" woman is used. I would like to point out that Welcome Wagon is a registered trade-mark of Welcome Wagon International. Our organization, moreover, is in no way involved in the credit practices discussed in the article.

ELEANOR B. O'NEILL,
President,
Welcome Wagon International,
Memphis, Tenn.

"The Dossier Invades the Home," eh? Indeed it does, and at a surprisingly early stage of its occupants' lives. Recently, an immaculately dressed gentleman came to my front door to inquire about my knowledge of the health, character, and life-style of one of my younger neighbors. With irreproachable politeness, he explained that the neighbor was an applicant for an insurance company's policy.

I replied, as truthfully as I was able, that Matthew Shortman (the name has been changed to protect the innocent) was, as far as could be determined by brief acquaintance, a person of satisfactory character. "He eats well, sleeps well, doesn't seem to cry unduly, and smiles at pleasant-looking strangers," I added.

(*Continued on page* 78)

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Professors Are Too Sophisticated

by ALFRED KAZIN

LIBERATIONS:
New Essays on the Humanities in Revolution

edited by Ihab Hassan

Wesleyan, 216 pp., $10

THE DISMEMBERMENT OF ORPHEUS:
Toward a Post-Modern Literature

by Ihab Hassan

Oxford, 297 pp., $8.50

THE PERFORMING SELF:
Compositions and Decompositions in the Languages of Contemporary Life

by Richard Poirier

Oxford, 203 pp., $6.50; paperback, $1.95

The news that a university press has begun to issue forty-five volumes of the collected theater pieces of George Jean Nathan will astonish no one who knows in what timid respect universities, university presses, and professors of literature currently hold anything that can be labeled contemporary, insurgent, relevant, smashing, way out. Of course, George Jean Nathan is not the hottest property in the academic vaults. But since every novel now published elicits a request for the author's "papers" from Gopher Prairie College (in the Twenties it refused to let *Main Street* into its library but is now bidding against the College of Winesburg, Ohio, for the notebooks of Abbie Hoffman), the purpose of monopolizing the old letters and "worksheets" of *any* contemporary figure is to encourage altogether new, lively, and possibly someday famous writers to send in *their* first drafts, memorabilia, and correspondence for inclusion with the already famous.

And what is wrong with universities sweeping up twentieth-century literary manuscripts, with university presses publishing biographical-critical studies of "today's authors," with professors directing dissertations on the same, even with professors of literature visibly expanding on the decline of literature and the importance of newer "media"? Nothing whatever, when we remember that Professor Richard Ellmann's biography of James Joyce is probably the most satisfactory literary biography written in our time, and that few critics of contemporary literature are as able (and write as well) as Professor Robert M. Adams, Professor Frank Kermode, Professor Mark Schorer, Professor Hugh Kenner, Professor Helen Muchnic, Professor Erich Heller, Professor Thomas Rogers, Professor Roger Sale, Professor R. V. Cassill. There are so many good writers now teaching in the American university, so many penetrating, independent, and beautifully informed minds who are still "mad about writing" and can share their madness with those many American students who can be taught that literature is above all a source of pleasure, of individual hope, and therefore of new energy, that what I complain of in so much academic exploitation of the *merely* contemporary is the fashionableness it combines with the old academic timidity, derivativeness, intellectual laziness, and fear of honest critical judgment.

Academicism—not learning, of which it is usually afraid because of the eccentric intellectual curiosity that genuine learning requires—is group-think. And group-think is no more relieved by writing on "Salinger's Seymour Glass

ALFRED KAZIN is the author of several volumes of social and literary criticism, among them, *Contemporaries*. He also edited *The Open Form: Essays for Our Time*. Since 1963 he has been Distinguished Professor of English, State University of New York at Stony Brook.

SR: BOOKS

Book Review Editor: ROCHELLE GIRSON

23 **"Liberations: New Essays on the Humanities in Revolution,"** edited by Ihab Hassan; **"The Dismemberment of Orpheus: Toward a Post-Modern Literature,"** by Ihab Hassan; **"The Performing Self: Compositions and Decompositions in the Languages of Contemporary Life,"** by Richard Poirier
28 **Book Forum: Letters from Readers**
29 **"Marihuana Reconsidered,"** by Lester Grinspoon
31 **"Lives of X,"** by John Ciardi; **"A Drunk Man Looks at the Thistle,"** by Hugh MacDiarmid; **"James Wright: Collected Poems"**; **"Robinson Jeffers: Poet on Inhumanism,"** by Arthur B. Coffin; **"Phone Calls from the Dead,"** by Beth Bentley
33 **"The Wild Prayer of Longing: Poetry and the Sacred,"** by Nathan A. Scott, Jr.
34 **Pick of the Paperbacks,** by Rollene W. Saal
36 **"The Notebooks for 'The Brothers Karamazov',"** by Fyodor Dostoevsky, edited and translated by Edward Wasiolek
37 **"Dante's 'Inferno',"** translated, with commentary, by Mark Musa
39 **"Yankee Quaker Confederate General: The Curious Career of Bushrod Rust Johnson,"** by Charles M. Cummings
40 **"The North Carolina Continentals,"** by Hugh F. Rankin
41 **"Charles Demuth: Behind a Laughing Mask,"** by Emily Farnham
42 **"In the Hands of Our Enemies,"** by Daniel Curley; **"New Writing in South Carolina,"** edited by William Peden and George Garrett
47 **"Victorian Novelists and Their Illustrators,"** by J. R. Harvey; **"The Germ: A Pre-Raphaelite Little Magazine,"** edited by Robert Stahr Hosmon

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as Absurdist Saint" than it is by exhuming the "Graveyard School" of eighteenth-century poetry. Basically, academicism lacks that "sense of fact" which T. S. Eliot summed up as the essence of criticism. In every generation, not just in ours, professors of literature have found it easy to despair of literature, to feel that they have no fit audience for their fine thoughts—least of all in their own classrooms—, to envy scientists, musicians, painters for seeming to be more directly at work than *they* are. But the new thing in our day is for professors of literature to welcome "the end of literature," to find more in Mick Jagger than in Saul Bellow, to make excuses for (other people's) violence. A lacerating crisis pervades the university today—economic, political, intellectual, parental. Every teacher in the humanities is up against a cultural and religious illiteracy that is the direct fault of American middle-class parents who have put everything into "making it." But all this excites and stimulates certain professors whose only excuse for being is that there *is* a great tradition which they were trained in, but who now positively rejoice in what Professor Leslie Fiedler calls "waiting for the end."

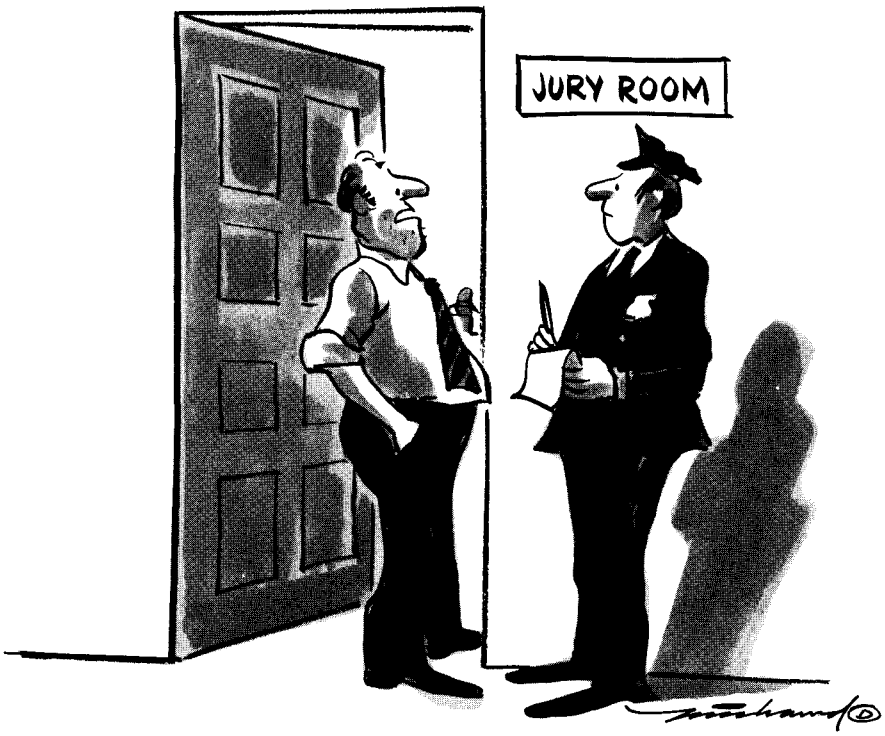
Ihab Hassan, Vilas Research Professor of English and Comparative Literature at the University of Wisconsin, Milwaukee, was formerly director of the Center for Humanities and chairman of the English Department at Wesleyan University. At Wesleyan Professor Hassan summoned for discussions of the "humanities in revolution" several very good heads indeed—Buckminster Fuller, Frank Kermode, Daniel Stern, Harold Rosenberg, David Daiches. The proceedings, now published under the title *Liberations*, must have featured a few enlightening and moving moments; I especially recommend Frank Kermode's "Revolution: The Role of the Elders," Daniel Stern's acerb and anguished notes on the comfortable nihilism behind some "advanced" fiction, the stunning and altogether visionary piece by Buckminster Fuller, a practicing visionary if ever there was one (and, incidentally, the best proof that transcendentalism is alive—in Margaret Fuller's family).

But the conventional kind of address, in which one tries to develop an argument from sentence to sentence, was too old hat for the editor himself, who sums up the proceedings with a performance called "Fiction and Future: An Extravaganza for Voice and Tape." Mr. Hassan comes on, in *propria persona*, by saying that "We can begin anywhere. Man is a generalist." Then, after quotations from Buckminster Fuller and from a piece of graffiti presumably left by a student on a wall at Wesleyan, there is a tape of Mr. Hassan's voice giving us his up-to-date reading of the Oedipus myth. Now back to Mr. Hassan in person, now back to his voice on tape. I cannot see why Professor Hassan needs all this fadoodle; all he is saying is that science is getting more and more astonishing, that many "advanced" novelists are trying to catch up with the many astonishments raining down on them from all over the place. It may be that Mr. Hassan was much affected by Mr. John Cage, who was also at Wesleyan and whose well-known ability to sit publicly at a piano and *not* play anything is the greatest comic act in the music business since Toscanini used to scream "Assassin!" at the terrified first tympanist of the New York Philharmonic for coming in half a second late in Ravel's *Bolero*. But Mr. Hassan is not a merely contemptuous individualist in the great American tradition of John Cage, Frank Lloyd Wright, and Henry Mencken. He is careful to praise evenly "some of the most compelling novelists of the last two decades"—Mailer, Barth, Vonnegut, Nabokov, Burroughs, Purdy, Hawkes. I find his attempts at the poetry of science sparse and wholly unenlightening, but I am indeed struck by his total and undiscriminating welcome to anything in fiction which, like Earl M. Rauch's *Dirty Pictures from the Prom*, is unheard of.

> This desperate hoax of a book turns out to be a mystic pursuit of time, a quest for original freedom, a search for consciousness, completeness. Deadpan, Rauch moves from farce to degradation and sheer terror, exposing that ultimate evil: the eternal presence of man in forms of absence, or Nonbeing. Here farce and fiction strain their resources till the reader must either dismiss the work as trivial or else admit outrage.

Which does Mr. Hassan do? He never tells us.

"My angry students seldom read novels now," Mr. Hassan reports. "They read Malcolm X, Fanon, Cleaver, Mao, Debray, Marcuse, Goodman, McLuhan, Brown, Buber, Fuller, Cage, Watts. They also listen to songs and rock. Has fiction failed the revolutionary imagination of our time? Or must it by its very nature so fail?" One would think from this that Mr. Hassan is himself a revolutionary who wants fiction to get into the struggle. In fact he is a benign historian of the far-out who is condescending to anything that might be thought of as *passé*; he puts so much emphasis on the failure of "traditional" fiction, the end of literature, the "literature of silence," and "the literature of exhaustion"—French specialties which in English sound like translations from a literary cookbook —that I wonder how his students keep up with him. But as his book *The Dismemberment of Orpheus: Toward a Post-Modern Literature* shows, nothing so stimulates Mr. Hassan as the end of the "modern" and the emergence, within what is in effect the tradition of progress, of the "post-modern," which is gloomy in all directions. Mr. Hassan



"Eleven hamburgers, one frank. Eleven coffees, one tea. Eleven apple pies, one chocolate cake. . . ."

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Oxford University Press

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never seems to think that anything can be done about anything in society: we are, thank God, off to the void. It is interesting that, although he has indistinct words of welcome for whatever contemporary fiction that may be a source of outrage, the only contemporary novel that "finally grates" on him is William Styron's *The Confessions of Nat Turner*.

There is no great mystery about the shift from "modern" to "post-modern" in the minds of literary historians and similar passive observers. No other class is so quick to praise historical despondency, "silence," and "exhaustion" though, the fact is, literature never really ends—there is always a *nouveau roman* to tell us that Camus or Proust or Joyce is old hat. But "modern literature," from the Romantics to the Second World War, *was* radical, secular, insurrectionary, finding no gods except those in the human brain. "Post-modern" expresses the world of our technology, the too-powerful and militarized state, to say nothing of a planet groaning with the misery of "superfluous" millions. We have indeed reached a crisis in our expectations, an end to many traditional hopes. Frank Kermode quotes Einstein in his brilliant essay in *Liberations*: "An epoch is the history of its instruments." And our epoch does seem more than most to be dominated by "instruments" which plainly have got out of our control.

These are realities that Mr. Hassan does not discuss when he welcomes Hemingway alone of American writers into the choice company of "post-modern" writers because "Hemingway still betrays the hold of silence on each verb. He confronts the void with valor. . . . [Genet] reveals reality in the deathly language of mirrors. [Beckett] listens endlessly to a solipsistic drone. Words appear in either case on the page only to declare themselves invalid. We have crossed some invisible line; and stringless lyres now strum for a world without men. Post-modern literature moves, in nihilistic play or mystic transcendence, toward the vanishing point." If this is true, what is there for a humanist to rejoice in? If all is being driven to silence and exhaustion, why should professors alone be left to write?

Richard Poirier is chairman of the federated departments of English at Rutgers and an editor of *Partisan Review*, a magazine that used to publish independent authors on the Left from Orwell to Edmund Wilson, but now reads as if the middle-aged professors who edit it were running after a younger set that probably never reads it. Mr. Poirier's collection of essays, *The Performing Self: Compositions and Decompositions in the Languages of Contemporary Life*, dismays me by the ponderousness of style it brings to the preciosity of its ideas. It seems only too eager to show that literature is obsolete, but it is itself inevitably out of date in its heavy-handed praise of the Beatles and some vague social entity called the "young," and in its wistful desire that not only rock music but rock performance and rock festivals be recognized as works of art.

Unlike Mr. Hassan, who writes about Kafka, Beckett, Genet as if they all issued from some never-never country called the "avant-garde," Mr. Poirier is rooted in the actualities of our time and place. He is so much a defender of Norman Mailer as the representative American genius of our day that he goes out of his way to attack Mailer's opposite number, Saul Bellow, on the basis of a letter from Bellow's publisher to reviewers apologizing for a grammatical error that Bellow had corrected in proof but that had been retained in the published book. This gives Mr. Poirier a chance to ridicule Bellow on the grounds that *Mailer* would not have worried his publishers on such a point. I could wish that Mr. Poirier were less adoring of Mailer for his "performance"—"the ego stylizing itself" is the theme and admiration of the book—and more emulous of Mailer the stylist, the rhetorician, and virtuoso. Although Mr. Poirier loves to pick away at other people's prose with a solemn heaviness not lightened by his studied efforts to sound easy ("So, what I'm saying is . . ."), his purpose in picking away is to show up inconsistent prejudices held against the "young," the new, the far-out.

But Mr. Poirier works too indirectly, as the academic analyst of other people's stylistic self-betrayals, to come out cleanly for any one contemporary value over another. The really shocking example of this is the way he refuses to grant any responsibility for the disaster at the Rolling Stones' rock festival at Altamont. An article, "Let It Bleed," in the best-known magazine of rock, *Rolling Stone*, understandably (to anyone who has studied the film made at Altamont, *Gimme Shelter*) posited a connection between the murder of young Meredith Hunter and the frenzy whipped up by Mick Jagger and the Rolling Stones, to say nothing of the effect of their manager's having hired the Hell's Angels (and paid them in beer) to police a festival in which 300,000 young people were crammed together in an atmosphere of incessant hysteria.

Mr. Poirier dissects the accusing article, "Let It Bleed," in such a way as to make it clear that he himself is not willing to grant any connection between the deaths of more than one young person at Altamont and drugs, the Hell's Angels, Mick Jagger, and the Rolling Stones ("who are said to have dominated the festival.") But instead of denying any connection, he performs a most sniffy analysis on "Let It Bleed," on Professor Albert Goldman the rock expert (who is scorned anyway for teaching Greek and Roman classics at Columbia, and who indeed "synchronized the deterioration of

(*Continued on page* 48)

Your Literary I.Q.

Conducted by David M. Glixon

CHIRP! CHIRP!

These verses each lack a bird from the aviary at the right. Helen Pettigrew of Charleston, Arkansas, urges you to fill all the cages or fly to page 78.

1. The ( ) twittering from the straw-built shed.
2. Then nightly sings the staring ( ).
3. The ( )s chirped as if they still were proud
   Their race in Holy Writ should mentioned be.
4. Your locks were like the ( ).
5. While the ( ) sings on the orchard bough
   In England—now!
6. Her brow is like the snaw-drift,
   Her throat is like the ( ).
7. I come from haunts of ( ) and hern.
8. Instead of the cross, the ( )
   About my neck was hung.
9. The hollow-sounding ( ) guards its nest.
10. O ( )! shall I call thee bird,
    Or but a wandering Voice?

A. albatross
B. bittern
C. chaffinch
D. coot
E. cuckoo
F. owl
G. raven
H. sparrow
I. swallow
J. swan

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Book Forum

Letters from Readers

Vonnegut's Philosophy

BENJAMIN DEMOTT HAS MANAGED, characteristically, to make an absolute muddle of Kurt Vonnegut's philosophy (?) [*SR*, May 1]. DeMott hardly even alludes to the scornful tone of Vonnegut's works, which delights in self-deception. Could it be that DeMott, weighted down by an albatross of pseudo-intellectual cliché, fails to see how Vonnegut's work reaffirms faith in life and in joy of living—in a skeptical manner, of course?

THOMAS JEFFERSON HURWITZ,
Worcester, Mass.

The UAW's C/H/A

IN HIS REVIEW titled "Peace, Health, and the Doctor" [*SR*, Apr. 17] John Lear discusses the problem of finding start-up money for the establishment of medical teams to provide comprehensive care on a prepaid basis to large segments of the population. He mentions philanthropic foundations and the possibility of government subsidy but ignores the labor unions, some of which have been active in this area. For example, in 1957, under the aegis of the United Auto Workers, Walter Reuther founded the Community Health Association. C/H/A now serves a membership of approximately 70,000 people in the Metropolitan Detroit area through the staff and facilities of Metropolitan Hospital and its associated clinics. Benefits extend to such items as optometric services and outpatient psychotherapy. Importantly, membership is not restricted to members of the UAW and is generally available as an alternative to Blue Cross-Blue Shield for individuals and members of employee groups in the Detroit area.

WALLACE P. WELLS,
Detroit, Mich.

Dovish About a Republican War

WHERE DID PERRY WEED LEARN that Chicago's Mayor Richard Daley "urged President Johnson to change his Vietnam War policy" [*SR*, Apr. 24]? Daley's hawkishness was revealed by the rift that developed between him and the 1968 Democratic Senatorial candidate William G. Clark, who took an antiwar stand and for so doing received only nominal support from The Boss in the campaign (and lost). Daley's council did pass a Vietnam withdrawal resolution—on May 14, 1969, after the war had become a Republican war.

MATT NEMTUSAK, JR.,
Oak Lawn, Ill.

No Isolated Morality

PERRY WEED SAYS:

> Nevertheless, Royko is guilty of omission. He fails to consider the Chicago *Irish morality* that was engendered in Daley by his background. The mayor and his fellow Irish politicians [does the Kennedy clan qualify?] do not judge their actions by ethical standards, but by the test of practicality. *To them* politics is a source of power to be used for individuals rather than in the public interest. . . . (Emphasis added.)

Is it not this morality (?) that has beset our country since the infamous McCarthy era? Is it not this morality that has placed us in Vietnam and permitted us to subsidize the dictators in Latin America, Spain, Greece, Portugal, and wherever this brand of morality is propagated?

MRS. JAMES DENYER,
Salem, Ore.

"I'm between conventions."

Patriotism and Public Service

I SHOULD LIKE TO COMMEND Herbert Mitgang for his outspoken analysis of the two books dealing with the Nixon nonadministration, *Decision*, by Richard Harris, and *Bring Us Together*, by Leon Panetta and Peter Gall [*SR*, May 1]. By bringing these books to the attention of even a small segment of the American public he has certainly performed a real service.

MARILYN R. BALLARD,
Tonkawa, Okla.

THE VITRIOLIC REVIEW by Herbert Mitgang of *Bring Us Together* and *Decision* is another first-class addition to the task of firing the flames of hatred in this country. It would seem about time that we all became intelligent and big-minded enough to be Americans first and party hacks secondly, and get down to the job of cooperating with a sincere and honest man in his manful efforts to end the war and bring the world to peace. Remember, it was the Democrats who started the mess— they can't bear to have anyone else finish it! Time they became full-fledged Americans, isn't it?

STACEY SIMPSON,
Watertown, N.Y.

GENUINE PATRIOTISM, ringingly declared for Mr. Harris's *Decision*, is the last thing that Mitgang can have in mind when he scurrilously attacks the Nixon administration with phrases like "look under the woodwork and pick up the slimiest rocks" and "narrative of villainy and cynicism."

ROBERT A. REYNOLDS,
Brawley, Calif.

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Why Penalties for Pot?

by WILLIAM ABRUZZI

MARIHUANA RECONSIDERED

by Lester Grinspoon

Harvard, 443 pp., $9.95

It is amazing that such a short time after the appearance of John Kaplan's *Marihuana: The New Prohibition* another excellent and scholarly volume should be released on the same topic. Yet Lester Grinspoon notes that, although the drug has been used for thousands of years by millions of people, only 2,000 publications have appeared on this general subject of marihuana, and but a fraction of those were reasonably sound medical or scientific articles.

Within the first few pages of his book Dr. Grinspoon raises the question basic to his premise: If one examines the existing information about cannabis, is there enough evidence for society to justify the continuance of the present punitive approach on the part of law enforcement agencies? Dr. Grinspoon begins his case for the legalization of marihuana by reviewing its history and describing the various techniques by which hashish is collected and prepared. One method not likely to attract users is the practice of scraping from the sweaty bodies of laborers the sticky resin adhering to their skin as they run through the cannabis fields.

As Dr. Grinspoon states, some knowledge of science, pharmacology, or medicine is necessary for his chapter on the chemical and pharmacological aspects of the cannabis plant to be really meaningful. Certainly it affords the reader a valuable picture of where marihuana research has been, where it is now, and where it is going.

Dr. Grinspoon, however, grows a little defensive concerning literary reports of marihuana intoxication. He arrives at some amazingly presumptuous conclusions regarding Baudelaire's accounts of hashish usage, and he ridicules Fritz Ludlow's, discounting their descriptions simply on the basis of their being inconsistent—which is amazing in view of Grinspoon's objective approach throughout the rest of his book. During any observations of perceptual and thinking changes in emotional procedures, and especially in drug experiences, we have all learned that no pattern is typical. Each human being seems to invent his own particular and peculiar set of reactivities. Cannabis provides intoxicating agents that can under some circumstances "blow the minds" of some people. Marihuana can be misused, and it may produce long-lasting deleterious effects.

I would have to take exception, therefore, to Dr. Grinspoon's theory that marihuana does not belong in the category of hallucinogens because it "lacks the potent consciousness-altering qualities of LSD [and the others]." Used by certain people under certain conditions, in excessive dosage, marihuana, I have observed, can produce "true hallucinations," visual and auditory, and it can effect a profound and severe alteration of the consciousness.

Dr. Grinspoon's analysis of drug-usage motivations is the most succinct and effective that I have seen. He points out something that I have been saying for a long time: "Whatever else drug use among young people may represent, it is not, except in rare cases, a conscious wish for self-destruction, and most will respond to credible evidence of significant danger in a particular drug." Conversely, Dr. Grinspoon claims, with sound evidence, that the threat of severe punishment does not act as a deterrent; rather, it may "make the determined drug user more clandestine in his activities and may make him pay more for the drugs he wishes to use." And, of course, it may also, as we all know, push him closer and closer to what we think of as the organized drug subculture.

The paragraphs in *Marihuana Reconsidered* on "turning on" and addiction dependence are masterpieces in style and content. The author effectively counters, with statistics, the arguments regarding the "stepping stone theory" which has been used for years to ascribe responsibility to marihuana for eventual heroin addiction. Instead, he emphasizes that the psychological and social needs of the individual and perhaps biochemical ("cellular hunger"?) determine why some individuals eventually use alcohol or cannabis or any other narcotic, for that matter. Our leading narcotic and medical officials, he claims, are leading us astray by using the downhill theory of marihuana to heroin as an important reason for the legislative punitive approach.

My only serious quarrel with Dr. Grinspoon's treatise concerns his statements in the chapter "Psychoses, Adverse Reactions, and Personality Deterioration." It would require a tremendous amount of rationalization, and oversimplification to discount completely the multitudinous accounts of adverse psychological reactions to prolonged or excessive usage of marihuana. True, many of the reports were poorly founded, unscientific, and based upon inadequate evidence. But it is also true that some of the reports from Egypt and Greece and other places are extremely suggestive that prolonged cannabis abuse, like that of any intoxicant, can frequently result in permanent brain or psychological damage, which would not necessarily have occurred without the drug abuse. Although the cause-and-effect relationship would be difficult to prove, those of us who have watched many such reactions find it hard not to ascribe some cause-and-effect considerations. I have witnessed hundreds of severe psychotic reactions from cannabis use alone. Some of these patients are still suffering adverse effects.

I think that Dr. Grinspoon makes my own point when he observes, perhaps simplistically, that any intoxicating or hallucinogenic drug can induce psychosis. If indeed there is a delicate balance of ego functioning, if ego defenses are elaborate but not terribly resistant, then those defenses may be broken up or overwhelmed by any alteration of perception, consciousness, or thought processes. I quote Dr. Grinspoon: "The concatenation of factors—a person whose ego is already overburdened in its attempts to manage a great deal of anxiety and to prevent distortion of perception and body image, plus the taking of a drug which, especially in some individuals, seems to promote just these effects—may indeed be the last straw in precipitating a schizophrenic break." This is exactly the experience we have had with many young people. Now, it cannot be denied that the percentage of those who have such a reaction is extremely small con-

DR. WILLIAM ABRUZZI, who has a private medical practice in Wappingers Falls, N.Y., and is on the staff of the Student Health Center at the State University College, New Paltz, N.Y., is working to combat youth experimentation with drugs with a unique program of health education at the college. He also regularly visits the college residence halls to talk to students about problems related to drugs, sexual behavior, and personal habits.

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sidering the tremendous number of young people experimenting with the cannabis derivatives. However, it *can* occur; it *is* a real danger, and it *must* be considered in our evaluation of the drug.

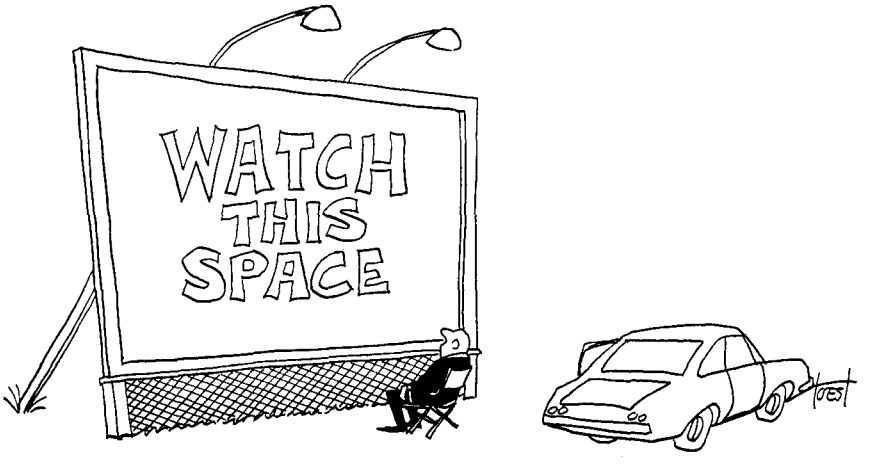
As Kenneth Keniston has implied, it may be that those who use marihuana to any significant degree are those who have already rejected the value assumptions upon which most of our society bases its estimate of maturity, ego strength, and good mental health. In many cases, these are the young people who feel that recognizing their virtues, problems, and failings is in itself desirable: to examine one's own hangups is indispensable to handling them and to making progress in the area of maturation and growth. Thus they are very happy to proclaim loudly their own insecurities, neuroses, and inadequacies.

I would have to agree with Dr. Grinspoon's conclusion that if a conventional mode of living is sacrificed for one which is unconventional; if a so-called "amotivational syndrome" is created; if a life-style and mode of dress and habit may represent a change in goals and behavior, this is not necessarily a true personality change. I would also agree that the determinants of true personality change are much more likely to be found in predisposing problems, and in disaffection with the social system, than in the moderate social use of marihuana.

Dr. Grinspoon does an excellent job of debunking the age-old concepts of cannabis leading to violence, inducing its users to crime, or being the cause of sexual excesses. We have to assume, as with most intoxicants, that all that happens is that the basic personality and emotional drives and conflicts of the individual may be more easily revealed while under the influence of marihuana. As Erich Goode has said, "Marihuana does not create anew, it only activates what is latent."

The dichotomy in the evaluation of different intoxicating agents and their effects is attacked with vigor and effectiveness by Dr. Grinspoon. It has not seemed logical to me, as I have said in public and in writing many times, that our society should have reacted with as much negative excitement and paranoia as it did to Woodstock. Conventioneering adults can march through a city, having a riotous, bawdy, drunken good time. The amount of inconvenience and property damage is rarely totaled. The concept that there can be gatherings—gentle, inhibition-removing, but non-aggressive—and the fact that people can come together, share what they have, bear with adversity, and go away with a feeling of peace and love are perhaps the greatest threat of all to our society. This throws into serious question everything that we have been doing, the value system that we have been drifting toward, and the way of life that we have been espousing for our young. It may give greater credence to the many complaints from them that our life-style is not necessarily the very best one of which the human spirit is capable. In the final analysis this may be more fundamental in the reaction against marihuana than anything else.

"If it is true that men use drugs to relieve feelings of frustration, anxiety, and helplessness, then we should not be surprised," Dr. Grinspoon states, "if the increasing use of marihuana is related to the gloomy threats of overcrowding, racial violence, and nuclear war. These same threats may indirectly, through displacement, be contributing affective energy to the repressive campaign against the use of marihuana. . . . Thus, the anxiety and helplessness provoked by these frightening facts may be, to a greater or lesser extent, dealt with by some individuals through the *use* of marihuana, and by others, through displacement, by involvement in the crusade *against* the use of this drug. While both may be helpful, and even adaptive as far as individuals are concerned, neither contributes toward the development of a more secure world."



Responding to claims that not enough research has been done, Dr. Grinspoon points out that a lot is known about the drug, and he documents his assertion that there is no tissue damage from cannabis, that it is not nearly as dangerous as some of the legal chemicals, and that it does not create "out of the blue" psychological aberrancies. "No amount of research," he says, "is likely to prove that cannabis is as dangerous as alcohol and tobacco." Whether it follows, as Dr. Grinspoon holds, that, since it is not as dangerous as alcohol and tobacco, marihuana should be legalized is quite another matter. The dangers of alcohol and tobacco cannot be exaggerated. But whether we want to condone another chemical, less toxic, less damaging, yet of potential danger to many people is a question of ethics and morality which our society must determine.

"Given the fact that large segments of any population will use psychoactive drugs," Dr. Grinspoon concludes, "and given the psychoactive drugs presently available, marihuana is among the least dangerous. *A fortiori*, we must consider the enormous harm, both obvious and subtle, short-range and long-term, inflicted on the people, particularly the young, . . . by the present punitive, repressive approach to the use of marihuana. And we must consider the damage inflicted on legal and other institutions when young people react to what they see as a confirmation of their view that those institutions are hypocritical and inequitable. . . . If we are to avoid having this harm reach the proportions of a real national disaster within the next decade, we must move to make the social use of marihuana legal."

Although more research is probably not going to change basically what we already know, we may learn more about chronic hash usage as it promotes dependence and eventual apathy and even permanent psychiatric disease. Whether a chemical that pleasurably affects many millions of people should be proscribed because it can be dangerous for those whose social and psychological drives are such that they must use it to great excess is, again, something that our society has to decide. My own feeling is that punishment for marihuana possession and usage should be discontinued while our society attacks the "heavy" question of just how far it wants to legislate people's lives in an attempt to protect them from themselves.

I would urge anyone who is interested in the question to read Dr. Grinspoon's book carefully. *Marihuana Reconsidered* is a most valuable document in the field of drug use and abuse.

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Humanism and the Orphic Voice

by JOHN W. HUGHES

The magic lute of Orpheus, according to Shakespeare, made trees and the mountaintops bow to his song. "Even the billows of the sea,/ Hung their heads, and then lay by." In our own times Elizabeth Sewell has spoken of the "Orphic Voice," the poetic vision of a unity that is unknown to "cool reason," and Andrei Sinyavsky, shortly before his arrest by the neo-Stalinist authorities, referred to Robert Frost's vision of the "unity of the world." The long lyric narratives of John Ciardi's new volume, *Lives of X* (Rutgers, $5.95), break out into the fire of Orphic utterance:

> It was my country and a mystery sung
> by bird, by brook, by squirrels
> chattering,
> and shadows through the trees and
> old lies told
> and histories tipping truths.

The "mystery sung" is the Orphic interconnection of existence, the vast language of the cosmos that is given supreme expression in the microcosm of the poem. Like Sinyavsky, Ciardi has been deemed a subversive by certain mealy-mouthed inquisitors, but his true subversiveness eludes the wranglings of House committees. For *Lives of X* strips away the "old lies" to reveal the rag-and-bone shop that surrounded the youthful poet's growth to manhood:

> As I was born—
> To dim red glows I sensed but could
> not read
> except to know there are Presences,
> and to learn
> the first of everything is a lunacy
> whose chatter starts before us in the
> dark.

The Orphic voice is subversive in that it breaks down the subject-object distinctions of the Cartesian mind, puts us in touch with the chattering lunacy (the curling sea that circled the rim of Achilles's shield) that precedes us in the dark. Ciardi follows Wordsworth and Frost in molding the blank verse to the flowing immediacy of his remembrances, and in so doing explodes some of the mind-forged manacles that shackle modern poetry. There is no modish trifling with chaos and madness here, none of the Cartesian gimmicks of the Symbolist élite. Ciardi, like Robert Lowell and Stanley Kunitz and a few others, has recovered the Romantic sense of existential subjectivity that lay buried under T. S. Eliot's strictures about the "objective correlative" and Ezra Pound's notion that the poem must present "an intellectual and emotional complex in an instant of time . . ." Time in *Lives of X* is never a frozen instant, but becomes instead a vehicle for the existential encounter between poet and world. The moments of epiphany, Wordsworth's "spots of time," embody the crisp sensations of a Hemingway or Joyce short story:

> I took my drink
> at clammy soapstone round a drain of
> stinks
> and slid back into bed, my toes still
> curled
> from the cold lick of linoleum.

The central theme is the growth of the poet's consciousness through time, his eventual turning away from the "mad histories" of his Italian immigrant family. But the madness is set in a social context, a vicious Irish South Boston of tenements and bigoted priests, and the turning away is accompanied by a powerful outflow of sympathy for his earthy proletarian family. Unlike such trendy Poundian irrationalists as Michael McClure and Gregory Corso, Ciardi refuses to glorify (or simplify) insanity and regression—he establishes a profound dialectic between Id and Ego, lunacy and Orphic order. In "A Five-Year Step" the "Fury" of his mother's anger at a puritanical Irish priest ("You leeva my Johnny alone-a, you Irish-a you . . .") is redeemed and humanized by Ciardi's love and understanding:

> "Ma," I whispered, laughing through
> to prayer,
> "I thought you did not know me, nor
> I you,
> but what we are is first milk and last
> candle . . .
> and I am no man till I am your
> son."

This is light-years removed from McClure's animal howls and Corso's playful surrealist babblings, and the intimate simplicity of the diction and symbols will probably offend the solipsistic Laurentian camp-followers on both East and West coasts. But solipsistic poetry is a contradiction in terms; the poem is founded upon the I-Thou relation established between poet and world, and Ciardi shows that such a relation is "ahead of thought"—it is the ground of human feeling upon which a healthy rationality can be erected. All forms of primitivism (including the fascist variety) are, in fact, a kind of debased *thought*, a manipulative objectification of the living universe. All objects have "inscape," in the words of Gerard Manley Hopkins, and every poet must "deal out that being indoors each one dwells." A Hopkinsian intensity is captured by Ciardi in "The Graph," probably his most successful poem to date, in which the erudite Italian-American youth is suddenly transformed into a World War II airman:

> By time and after, where the
> guessed-at dead
> curled in, unborn, and charred before
> they hit,
> or blew to gases when their tanks
> cooked off,
> or only passed forever through one
> cloud;
> we manned wired systems, and the
> diagrams
> wavered on blue mirages like decals
> washed off a sunken panel, whole
> but warped.

The jet-stream currents of Ciardi's imagery coalesce into an intense awareness of dehumanized brutality. The graph that totals up the number of enemy dead becomes a symbol of this "wired" brutality, the manipulative Cartesian cruelty of modern life. The symbol is at all points inseparable from the poet's experience; it is never

John Ciardi—"never a frozen instant."

JOHN W. HUGHES is a free-lance writer and critic.

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imposed *on* that experience (what Erich Auerbach calls "figural symbolism"). After an apocalyptic air raid we are left with the poet writing "what I remember of the dead,/our duplicates and their own in the globing moon." This is an appropriate vision of the humanism that pervades *Lives of X*.

An erudite and exuberant humanism is also the distinguishing characteristic of Hugh MacDiarmid, whose *A Drunk Man Looks at the Thistle* (University of Massachusetts, $7.50) has reappeared gloriously in a fine new edition. John C. Weston, the editor, has respelled MacDiarmid's Scots orthography and has provided an excellent facing vocabulary, so there's no excuse for anyone to put off reading *A Drunk Man* (written in 1926) any longer. After struggling with MacDiarmid's cursed Scots thistle for over a week, I have finally understood why many critics rank *A Drunk Man* with the greatest longer poems of the century: Eliot's *The Waste Land*, Pablo Neruda's *Heights of Macchu Picchu*, Andrei Voznesensky's *Oza*. The beauty of MacDiarmid's verse is a rare and heady liquor indeed:

> The licht nae man has ever seen
> Till he has felt that he's been given
> The stars themsels insteid of een . . .

This is our Orphic theme in a nutshell, the eyes ("een") of the poetic vision that become the shining of the stars. The humanist dialectic between man and nature is also present, for the Drunk Man (who has collapsed on a Montrose hillside while coming home from the local pub) finds that he must imaginatively "grapple" with the huge thistle that rears up like a monster before him, flickering eerily in the moonlight:

> Hou can I graipple wi the thistle syne,
> Be intricate as it and up to aa its moves?
> Aa airts its sheenan points are loupan yont me,
> Quhile still the firmament it proves.

The dialectic takes place on several levels: The thistle is, first of all, no mere Cartesian natural machine; it is *both* matter ("firmament") and mind (the shining points of light). The poet is Dionysiac-drunk, but he gradually becomes sober as the poem progresses. The language is fibrous and down-to-earth, but it serves as a vehicle for elaborate metaphysical and socio-political concepts. The thistle is a complex symbol, and yet *A Drunk Man* is also a parody of Symbolism, for MacDiarmid refuses to unite his dancer and dance into a tidy, abstract finality. He continually reiterates the theme of existential Self reaching out to recognize the Other. The struggle with nature (which is also Scotland as well as Jacob's angel) results in a Heraclitean ode to the bringing together of opposites: the thistle becomes a "Bramble yokan earth and heaven . . ." And the yoking of opposites will lead to the creation of a unified world:

> And organs may develop sune
> Responsive to the need divine
> O single-minded humankind.

I think it important to note that this Blakean mysticism (call it that) was evident in early Yeats ("At Galway Races") and to a certain extent in *The Waste Land*. In their later poetry Yeats and Eliot (like D. H. Lawrence) made the essentially fascist and Poundian-primitivist simplification of dancer-dance. Such is the way a high-strung mind can regress to the worship of Mussolini. *In a Drunk Man Looks at the Thistle* the humanist dialectic, the egalitarian sense of life, is always the focus of the poem: At the very conclusion, after a massive tribute to the silence of the cosmos, the Drunk Man thinks about going home to his wife to be comforted like a baby:

> O i hae Silence left,
> —"And weel ye micht,"
> Sae Jean'll say, "efter sic a night!"

This a particularly modern aspect of the Orphic voice, to tell us things about ourselves that are more contingent and real than "the still point of the turning world," things that the Hitlers and Stalins could never admit about themselves, for it would spoil the Image. After *A Drunk Man* Hugh MacDiarmid has continued to tell us these all-important truths in his unpredictable fashion, as can be seen in *In Memoriam James Joyce*:

> Ah, Joyce, this is our task,
> Making what a moving, thrilling, mystical, tropical,
> Maniacal, magical, creation of all the oppositions,
> Of good to evil, greed to self-sacrifice,
> Of the seen merging with the unseen . . .

The rhymes and meters and the Lallans dialect have been abandoned, but the organized awareness of dialectical fusion guides every word that MacDiarmid has written.

Loss and regret and a refined pastoral melancholy echo through James Wright's *Collected Poems* (Wesleyan, $7.95) like the sound of distant church bells over deserted woodland meadows. W. H. Auden wrote the introduction to Wright's first volume, in which he pictured Wright as the archetypal modern poet, armed with both a sense of historical time and a dialectical view of man's struggle against nature. But Auden was, I fear, using the occasion to develop his own wonderfully cogent theories; Wright's early poems occur, in fact, in a timeless vernal world put together from pieces of Rilke and Frost and Goethe, upon which occasionally a "figural" Christian myth (The Fall, etc.) is superimposed:

> Yet, body, hold your humor
> Away from the tempting tree,
> The grass, the luring summer
> That summon the flesh to fall.

Wright's word-horde is exceptionally pleasing, and there is a subtle music emanating from this delicate lyric medium. The message, however, is ultimately cloying, as in "St. Judas":

> Then I remembered bread my flesh had eaten,
> The kiss that ate my flesh. Flayed without hope,
> I held the man for nothing in my arms.

This isn't Judas, of course; it's James Wright—and there's the rub. The confusion is thickened when, in his later writings, Wright is converted to a Poundian sect known as "Deep Imagism":

> And I cannot say
> That I loved the earth much
> With its hay dust
> That swaled my eyes closed.

We are back to William Carlos Williams's "no ideas but in things," and the paucity of intellectual vision is indeed the characteristic failure of these later writings. Particularly unfortunate are those poems in which Wright's Imagist naturalism is forced into a social-protest groove:

> A pumpkin
> Lies on its side,
> Turning yellow as the face
> Of a discharged general.

Retired generals are often reactionary, but the Pound-Olson idea of a poetic "return to nature" via simplistic image-patterns and "breath rhythms" is just as atavistic. After the Nazis and their *Blut und Boden*, poets and everyone else should have learned to cast a cold eye on back-to-nature movements. Poets may occasionally be blind, but their words must shed light upon the dark strivings of the instincts. The way back to Eden is blocked, and poetry must learn to navigate Hopkins's "cliffs of fall" and Auden's mountains of "necessity."

One of the ugliest modern prophets of "primitive instinct" was the monomaniacal poet of Big Sur, Robinson

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Jeffers, who once described Herr Hitler as a "genius." Jeffers's proto-fascism, his execrable style, his misunderstanding of Nietzsche, and his insane misinterpretations of Greek tragedy—all these, on a smaller scale, have been carried on by Athur B. Coffin. Coffin's *Robinson Jeffers: Poet of Inhumanism* (Wisconsin, $12.50) is totally faithful to Jeffers's epic self-image ("We have come out of the world and are free . . . given our hearts to the hawks . . ."). Coffin never really questions this "freedom," nor does he question the "epic" style, which resembles an Ayn Rand translation of Homer. Jeffers equates Nietzsche with the "instincts" that supposedly power Greek tragedy, and Coffin says Yea to this over and over.

Jeffers's poetry reminds me of the ranting in some of D. H. Lawrence's late novels, and both Jeffers and Lawrence misunderstand the Will to Power. Nietzsche had a complex and tragic view of instinct and, as Heidegger has shown, he knew that man must turn instinct *back upon itself*, must wrest from appearance the "space" in which art and civilization and human brotherhood (Buber supplied the last part of that equation) may be brought to stand. Dread is the result of this necessary confrontation with nonbeing, and the cowardice and duplicity of those who forsake their humanity rather than confront Dread is the humanist theme of *Antigone* and *Oedipus Rex*, as well as *King Lear* and the late romances of Shakespeare. The great irony is that puny bourgeois neurotics like Jeffers and Lawrence saw themselves as pagan Supermen. But such an irony never dawns on Arthur B. Coffin, which is no surprise.

Beth Bentley's *Phone Calls from the Dead* (Ohio, $4.50) is an album of compressed, carefully observed epiphanies. It is, in its sensitive, feminine way, as sharply etched as anything by Richard Wilbur or Howard Nemerov, as can be seen from Miss Bentley's depiction of the aftermath of a young war-protester's self-immolation:

> and the servants of order carried her
> off, a crisp;
> spectators drifted,
> charred leaves, one by one, not daring
> to brush
> each other's bodies, for fear they
> might crumble. . . .

The images are not ends in themselves; they are seen within an existential context: the psychology of Dread. Miss Bentley's approach is peripheral but manages to strike to the heart of the matter. War *is*, in some complex manner, related to the little tropisms of anxiety that plague the common man. Miss Bentley's view of this omnipresent pathology is a familiar one, for

—*Douglas MacAskill, Edinburgh*

Hugh MacDiarmid—"exuberant."

in many of her poems she appears as the sensitive outsider, the Jew who realizes that "Home is somewhere I have never been." In "Ismael" the "ancient" smell of a tree trunk reminds her of a long-dead grandfather, and the dark abysm of memory yawns wide to reveal a childhood trauma:

> The cars sound cool. Boulevards wash
> my eyes.
> I'm hiding from the girl with the
> purple mark,
> who caught me in the lavatory,
> hissed, "Christ-killer."

One can understand the validity of A. Alvarez's remark that modern literature is distinguished by a singularly Jewish quality, for Miss Bentley's poems show the necessary connection between growth and the awareness of alienation. By the very alienation that results from the Other's denial of his selfhood, the outsider is forced to confront the Dread and possibility of extinction that has been denied. "At the Zoo in Dallas" is a remarkably concise re-enactment of a mother's inhumanity and a child's resultant fear of personal extinction. The flashback into Time Past is contrasted with the present of Miss Bentley's own motherhood, and the reifying fury of the poet's mother (the photograph-motif in the poem becomes a terrifying symbol of reification) is not excused or explained away:

> *Crouched in my throat, toad-heavy,*
> swell
> venoms that consign the soul to
> hell.

One can only exorcise such devils by imagining a world in which Self and Other are joined, and in Miss Bentley's most successful poems the abyss of extinction is transformed into the sheltered space of human relationship. "The Lesson" describes a young girl's first shaky attempts at writing the words of her mother tongue:

> Her infant bones resist . . .
> *dance a rebellious tango:*
> nature makes a last ditch struggle.

Miss Bentley invests this humble triumph over nature with a significance that serves as a fitting conclusion to our Orphic theme:

> My hand, housing hers, guides,
> learning again wonder:
> We trace an old cabala.

In leading her daughter to the discovery of her individuality, the poet is herself reintroduced to wonder. The Orphic voice here becomes a stream, a symbol of that otherness to which we must repair if we are to renew our connection with the whole. In an age of spiritual impotence, and of the rage and sadism that accompany such impotence, it is gratifying to note that Beth Bentley has expressed a sense of the necessity of human communality similar to what is perhaps the first great poem of the modern era: In Wordsworth's "Resolution and Independence" the old leech-gatherer of Grasmere suddenly appears to the despairing poet "like a man from some far region sent,/To give me human strength, by apt admonishment."

THE WILD PRAYER OF LONGING: Poetry and the Sacred

by Nathan A. Scott, Jr.

Yale, 124 pp., $6.75

Reviewed by William Heyen

■ How was it that Theodore Roethke, to whom a third of Nathan A. Scott's new book is devoted, could count himself among the happy poets? How is it that any man, possessing an ego that dreads the absolute extinction of death, and no longer able to believe that his life is part of a great continuum that began with God and will continue until the Second Coming and beyond, can move through the world with any sense of joy or comfort or belonging? The modern condition, as W. H. Auden wrote, is a "wild prayer of longing," against which "legislation is helpless." But if we have lost the capacity for "figural" thought, if our reality is non-angelic, we still possess a rage for reciprocity, for a universe of presence, for intimations of the holiness of rocks, trees, machines, and ourselves.

This deep and rewarding book traces the decline of the figural imagination, from the world conceived as a shadow

(*Continued on page* 49)

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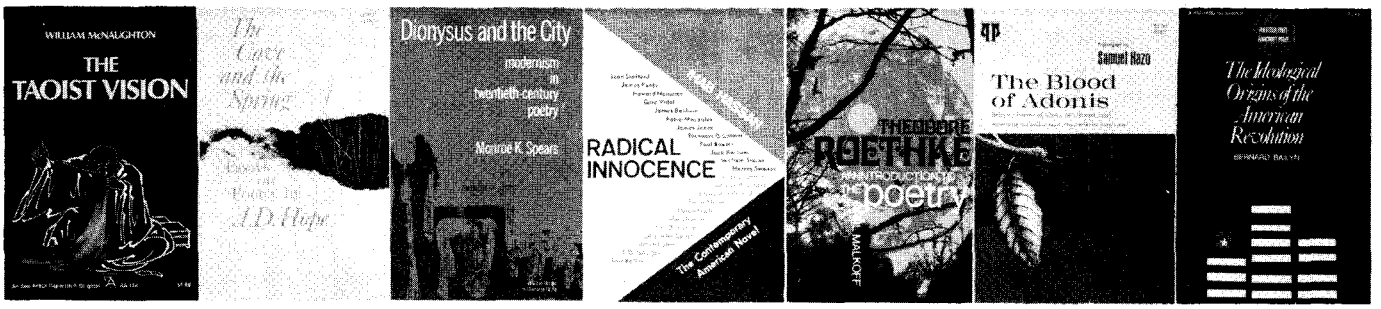

PICK OF THE PAPERBACKS

Harvard University Press's history goes back, way back to 1638 when the Widow Glover gave the printing press of her late husband, the Reverend Glover, to Harvard's first president, Henry Dunster, who set it up in his home. Since then Harvard has gone its aristocratic way publishing only hardcover books, now about 175 titles a year. Though its distinguished colleagues—Yale, Princeton, California—have long since joined the paperback market, Harvard has steadfastly refused, until this month. "The idea of a delayed paperback, following long after the hardcover edition has proven its popularity, has shifted," said Mark Carroll, the director of Harvard University Press, in his Cambridge office. "Everyone wants it *now*." And Harvard's first list is properly prestigious, ranging from such timely works as Lester Grinspoon's *Marihuana Reconsidered* (see page 29) and Frank M. Snowden, Jr.'s *Blacks in Antiquity* to Bernard Bailyn's Pulitzer and Bancroft Prize-winning *The Ideological Origins of the American Revolution* ($2.45 each).

"Teaching patterns have changed and Harvard is prepared to go along with them," Mr. Carroll continued. "Paperbacks allow greater flexibility in the classroom, and now professors *request* paperback editions. Even our authors, who are often teachers, think in terms of dual editions. When they write a book they want to use it themselves for their classes."

The university press's traditional leisurely approach to publishing has also been adjusted to the tempo of the times. "Our friends at Yale have pioneered with the 'fastback,' a paperback that responds directly to immediate needs," said Carroll, a Harvard man (Class of '50) who worked for Yale's press before returning to his Alma Mater. "MIT published within two or three months a paperback about an important ecological conference. Right here on my desk is a still-incomplete manuscript dealing with U.S.-China relations. It's timely, contemporary, and we hope to have it out in the fall. Today the university press can act quickly as a transmitter of information."

Of course, Harvard won't slight its prodigious backlist of more than 2,700 titles. Such valued books as Amy Kelly's *Eleanor of Aquitaine and the Four Kings*, Susanne Langer's *Philosophy in a New Key*, and Zbigniew Brzezinski's *The Soviet Bloc* will appear soon under the Harvard paperback imprint. As yet Harvard doesn't have a colophon, a particular crest, to identity its new series, which, Carroll says, "will of course be as distinctive and distinguished as Harvard books."

—Rollene W. Saal

Issues

Relevance is the key word in university press publishing these days, and troublesome areas of inquiry—urban stress, the environment, dissent, the judicial system—are target subjects. So, too, is Women's Liberation. Wendell Robert Carr in his introductory notes calls *The Subjection of Women* (MIT, $1.95), written by John Stuart Mill in 1869, "the most eloquent, the most ambitious, and at the same time among the most heartfelt pleas in the English language for the perfect equality of the sexes." The book's tone is remarkably contemporary.

In *Woman's Place: Options and Limits in Professional Careers* (University of California, $2.45) Cynthia Fuchs Epstein states, "No matter what sphere of work women are hired for or select, like sediment in a wine bottle they seem to settle to the bottom." This is no tract but rather a sedate study of the female labor force (one-third of U.S. workers) and the limitations imposed upon women by both society and themselves.

Two important books on dissidence are *Why Men Rebel* (Princeton, $2.95) and *Dissent in Three American Wars* (Harvard, $1.95). In the former Ted Robert Gurr probes the psychological motivations behind social and civil disobedience, with its concurrent effects on the rebels and the rulers. *Dissent in Three American Wars* offers essays by three distinguished historians —Samuel Eliot Morison, Frederick Merk, and Frank Freidel—whose reflections on public opinion against the War of 1812, the Mexican War, and the Spanish-American War give perspective to today's critical atmosphere.

Recently the American judicial system has come under sharp attack. In *The American Jury* (Chicago/Phoenix, $5.95), based on an intensive University of Chicago Law School study, sponsored by the Ford Foundation, which evaluated some 3,500 jury trial reports, Harry Kalven, Jr., and Hans Zeisel assess the values of trial-by-jury.

Ulf Hannerz's *Soulside: Inquiries Into Ghetto Culture and Community* (Columbia, $2.95) is more than just another sociological inner-city report. Its emphasis, in its dramatic case studies and on-the-scene interviews in a Washington, D.C., black ghetto, is on the nature of "soul." Hannerz, an anthropologist, defines soul as "the essence of [Negroes'] blackness, shaped by their experience and expressed in their everyday life." His appraisal of black culture and its meaning to white America is cool, even when the material is explosively hot.

"In the next fifteen to thirty years another America will be built," writes William R. Ewald, Jr., who, with Gerald McCue and the Midwest Research Institute, co-authored *Creating the Human Environment* (Illinois, $4.95). How the new USA will be constructed to meet its challenges—recognizing that the primary crisis is not urban but national—is the subject of this study sponsored by the American Institute of Architects.

Prose and Poetry

The publication of poetry and literary criticism being a luxury in which trade presses only occasionally indulge

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themselves, it is left to the universities to bear most of this esthetic burden. Consequently, such fine works as *George Seferis:Collected Poems 1924-1955* (Princeton, $2.95) belong to the campus presses. Translated from the Greek and edited by Edmund Keeley and Philip Sherrard, it's the only complete English edition of the Nobel Prize-winner's work through 1955. The volume offers a rich sampling of the lyrical, ironic verse that draws upon, as the heart of its poetic matter, the events of Seferis's times—among them the second World War and the Cyprus strife.

Pittsburgh University Press's prestigious poetry series ($2.50 each) continues to flourish with the addition of three new and original volumes: James Den Boer's *Trying to Come Apart*, which makes lucid, understated sense of peace marches and California earthquakes; Arizona poet Richard Shelton's *The Tattooed Desert*, in which surrealistic images weave their own fantasy, and Samuel Hazo's translation of *The Blood of Adonis*, by the Arabic poet Adonis (Ali Ahmed Said).

Poets often make the best critics, and A. D. Hope follows the rule. In *The Cave and the Spring* (Chicago/Phoenix, $1.95) he comes to grips with the very nature of poetry, allowing the suitability of all subjects, and rejoicing in the decline of free verse.

Monroe K. Spears's *Dionysus and the City: Modernism in Twentieth-Century Poetry* (Oxford, $1.95) explores the manifestations of that pagan spirit in our own times. Poets who have transcended the particular demands made upon the creative imagination by an urbanized culture range from Ezra Pound and T. S. Eliot to Robert Lowell and James Dickey, each of whom Spears discusses with great verve.

"The explication must illuminate the poem without limiting its meaning," writes Karl Malkoff in *Theodore Roethke* (Columbia, $2.95), an analysis of the subtle, metaphysical verse of the Michigan-born poet who chose the Pacific Northwest as the setting for his life and his poems. Malkoff is true to his dictum by opening a door to, but never intruding upon, Roethke's special and often private vision.

An unusually contemporary book is Alethea Hayter's *Opium and the Romantic Imagination* (California, $3.45), which deals with the effects of laudanum upon the nineteenth-century creative mind. De Quincey, Wilkie Collins, and Coleridge were well-known addicts, but in fact scores of writers, among them Dickens and Elizabeth Barrett Browning ("I have had restlessness till it made me almost mad. . . ."), were occasional users. How mind-expanding or thought-shrinking the drug actually was makes an odd and offbeat literary footnote.

In *Radical Innocence: Studies in the Contemporary American Novel* (Princeton, $2.95) Ihab Hassan sets forth the hero of the Fifties as both impulsive and anarchic, as well as divinely innocent in his refusal to accept mid-century realities. James Baldwin, J. D. Salinger, Truman Capote, and Norman Mailer are a few of the authors Hassan discusses in this provocative but annoyingly persistent book.

Malamud, in whom Ihab Hassan observes "a wry vision of pain, and also of hope," gets a proper literary going-over in *Bernard Malamud and the Critics* (New York, $3.50), an anthology, edited by Leslie A. Field and Joyce W. Field. The collection, which comes to terms with Malamud's curious mixture of myth and folklore, places him in the first ranks of American writers.

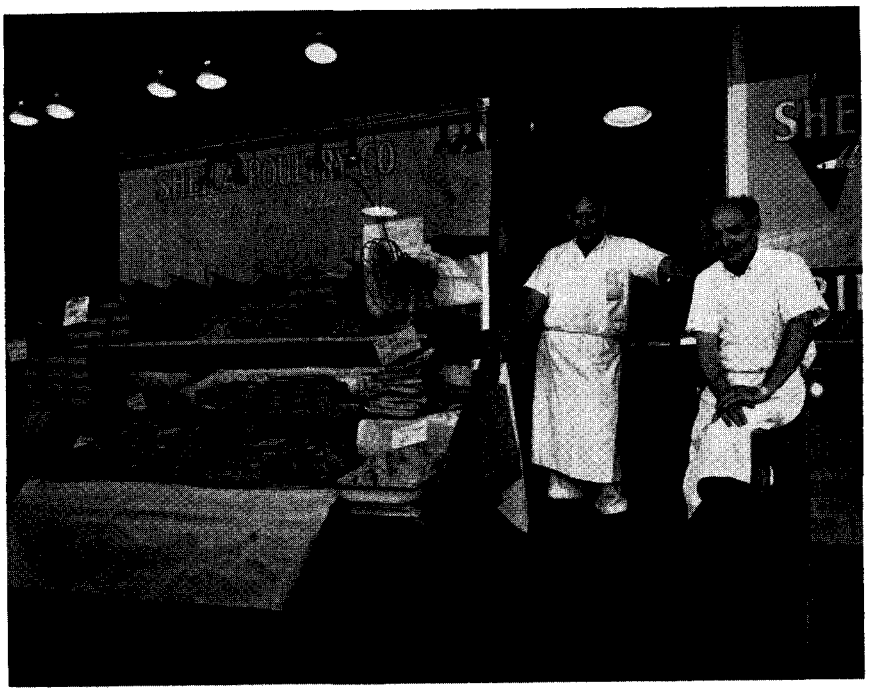
The Orient

Though we haven't come upon any studies of Ping-Pong, the university presses have a healthy representation of books on the Orient, including both scholarly works and titles as subtle and recherché as Burton Watson's *Chinese Lyricism (Shih Poetry)* (Columbia, $3.45), which tells us that *shih* insists upon a four-character formalized line, that it flowered from the second to the twelfth century, and that some of China's greatest lyrical verse belongs to *shih*. Here's a sample, written by a non-Chinese prisoner in the north: "Far off I see the River at Meng Ford,/willows thick and leafy there./ I am the son of a captive family/and cannot understand the Han man's song."

In *The Taoist Vision* (Michigan/Ann Arbor, $1.95) William McNaughton doesn't try to explain Taoist philosophy; instead, he reveals its essence through poetry, epigrams, and brief essays. Writers in the Tao spirit—from Lao Tzu (whose name means "the old guy") to E. E. Cummings and William Carlos Williams—span twenty-six centuries.

Daisetz Teitaro Suzuki, who died in 1966 at the age of ninety-five, had spent his lifetime interpreting Zen Buddhism for the West. His distinguished book *Zen and Japanese Culture* (Princeton/Bollingen, $3.95) depicts the Zen lifestyle, with its tea ceremonies, intricate swordplay, *haiku* poetry, and paintings, many of which are reproduced in this particularly handsome edition.

Japan is booming and many economists predict that that expanding industrial nation will soon dominate not only the Orient but the entire world. *Aspects of Social Change in Modern Japan* (Princeton, $3.95), edited by R. P. Dore, based on papers presented at an international conference, sifts through the razzle-dazzle of postwar success to see how it has affected the personal lives of Japan's citizens.



In the shadows of Boston's historic Faneuil Hall, one of the great open-air markets still holds out against an encroaching supermarket culture. Wendy Snyder's *Haymarket* (MIT, $3.95) fuses dramatic pictures and vernacular poetry into a nostalgic appreciation of a dwindling institution.

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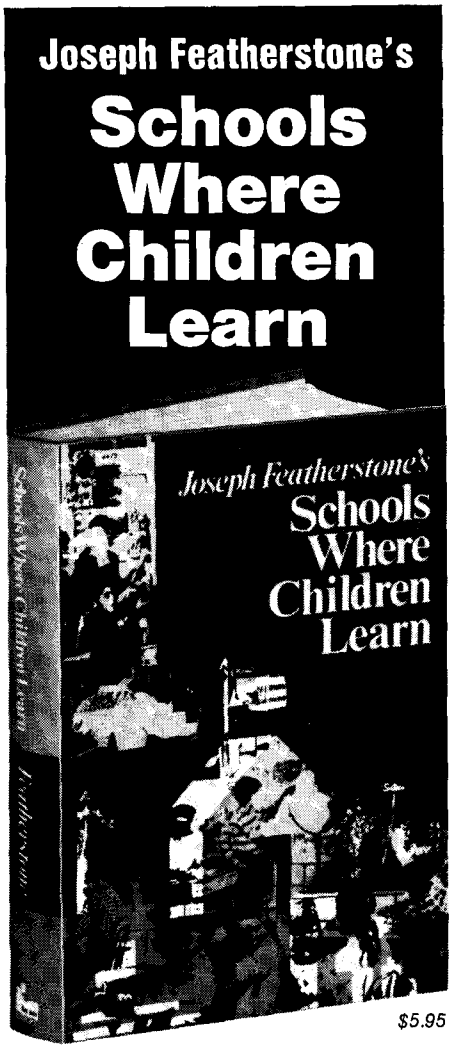
"The best description so far of the flexible and noncoercive British primary schools, and how and why they work so effectively. **Should be read by parents and teachers alike.**"
—*John Holt*



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"Joseph Featherstone seeks answers to some very fundamental questions: why are some schools good, what is a good school, why aren't there more. This perceptive book, based on Mr. Featherstone's visits to a wide range of schools—the 'infant schools' of Britain, community-controlled schools, street academies—clearly establishes him as one of our more well-informed contemporary writer-critics on the educational scene. It is an important contribution."
—*Ronald Evans*,
Principal of I.S. 201, New York

"After decades of waste, we are finally learning something about learning in this country. And Joseph Featherstone is one of our most useful illuminators—as this book again demonstrates."—*Nat Hentoff*

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THE NOTEBOOKS FOR THE BROTHERS KARAMAZOV

by Fyodor Dostoevsky
edited and translated from the Russian by Edward Wasiolek

Chicago, 279 pp., $9.50

Reviewed by Vasa D. Mihailovich

■ Dostoevsky's notebooks for his five major novels, published in Russian and in French long ago, have, since 1967, been appearing in English for the first time, translated, edited, and annotated by Edward Wasiolek. The latest volume, comprising 232 pages of several notebooks, records Dostoevsky's preparations for his last work, *The Brothers Karamazov*. As did the previous volumes, it affords a fascinating glimpse into the author's mental laboratory before and during the writing of the novel. This is one of those rare occasions in literature when many puzzling questions that have baffled readers and critics can be answered from the most authoritative source.

What is the extent of Dmitri's guilt in the death of his father? What about Ivan's guilt? Would Smerdyakov have killed the old man if it had not been for his brothers' expressed intent or desire to do likewise? Was Alyosha's apparent artificiality intended, or was it simply an artistic failure? One could go on and on. With some detective effort one can find in these notebooks confirmations for inferences from the novel. The value of the volume, therefore, cannot be stated emphatically enough. Indeed, no teacher, student, interpreter, or critic of Dostoevsky's novel can afford not to read these notebooks.

The editor employs the same method as in the earlier volumes: a short but helpful introduction, followed by the notes themselves divided into chapters paralleling those of the novels and prefaced by brief comments. The text is annotated throughout.

The scope of the notebooks is relatively small. As Wasiolek explains in his introduction, "The notes for *The Brothers Karamazov* are not those of germination, quest, and discovery. Dostoevsky knows what he is writing about; the subject is firm, the identities of the chief characters are fixed, and the basic dramatic situation is clear. What the notebooks say and what the novel says are largely the same." Even when the correlation between the notes and the novel becomes tenuous, the changes are mostly in the nature of elaboration. It is as though Dostoevsky, having received the main idea, followed the inspiration of the moment and enlarged, refined, or added psychological illumination. The extent of the notes generally corresponds to the complexity of the relevant chapter. Thus the section on the tale of the Grand Inquisitor—for many critics the backbone of the novel—required fuller notes, and there was greater vacillation in transferring them to the novel. Yet even here one is astounded at the clarity of the general intention.

It would be pointless to read these notebooks without having read the novel, though one can derive enjoyment from observing the great novelist's note-taking technique, and especially from his whimsical and playful remarks to himself. Dostoevsky was in the habit of writing through the night; one can conjure up a fascinating vision of the author sitting alone and engaged in a silent dialogue with himself and his inflamed imagination.

This volume completes the series begun with the notebooks for *Crime and Punishment* (1967) and *The Idiot* (1967), and followed by those for *The Possessed* (1968) and *A Raw Youth* (1969). It is interesting to compare the five volumes. Generally speaking, the more complex and less successfully executed the novel, the larger the notebooks. *A Raw Youth* and *The Possessed* —admittedly the most baffling of Dostoevsky's novels—command the most voluminous notes. Similarly, the nature of the notes varies according to the novel. *The Idiot* went through eight different versions before Dostoevsky settled on the final one. If anything, these notebooks should convince us

FRASER YOUNG
LITERARY CRYPT NO. 1451

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 1451 will be found in the next issue.

FW FY CHO UXY WXJ YLN

IXVZHUS XW WXXPO, H CFYYS

VHU CXAPQ XWYNU GN MJNH-

YPS HY H PXOO.

—PH JXILNWXAIHAPQ

Answer to Literary Crypt No. 1450

An omnibus conductor has hardly time to love his own wife, let alone other people's.
—CHESTERTON.

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that he was a careful writer and planner. That his novels sometimes give the impression of carelessness and profusion can be explained by the complex and often chaotic nature of man's mind and soul, which was his primary interest.

Wasiolek has achieved a remarkable scholarly feat. Both he and the other translators, as well as the University of Chicago Press, deserve commendation and gratitude. The publisher merits special praise for its handling of the technical problem of printing these notebooks, often written in a haphazard fashion, with many parts crossed out, added to, and doodled on. These mental twists and turns indicate the feverish agitation that went on in the author's mind and brought on attacks of epilepsy. One cannot marvel enough at the final results.

Vasa D. Mihailovich edited the Russian volume of Ungar's "Library of Literary Criticism," to be published soon.

DANTE'S INFERNO

translated from the Italian with commentary by Mark Musa

Indiana, 286 pp., $10

Reviewed by Bernard F. Dick

■ Reincarnation is never an easy process. When a poem is translated, it undergoes a death, or at least a *rite de passage*; it emerges as a new work, retaining the semblance of its form but lacking its original selfhood. Yet each age must have its translations; our Homer is not Pope's but Lattimore's, and the Grene-Lattimore *Complete Greek Tragedies* has replaced the Oates-O'Neill. *Sic transit.*

Dante is a special case. His style resembles the Celestial Rose at the end of the *Paradise*—simple in its symmetry, multifoliate in its images. The sublime (the figure of the Old Man of Crete) mingles with the grotesque (the gesticulating feet of Pope Nicholas III) and the vulgar (Thais scratching herself *con l'unghie merdose*, "with shitty fingernails"), creating a poetry so heterogeneous that it almost destroys the very concept of style. Longfellow knew what the mixed style was, but never achieved it in his translation. Laurence Binyon produced a romantic poem, and as for Dorothy Sayers—her notes are in the best tradition of the Penguin Classics. Only two translators have recreated Dante's peculiar realism: John Ciardi and Mark Musa.

Musa, one of the finest Dantists of his generation, has had the unenviable task of following Ciardi, whose *Comedy* is now complete and presumably definitive. Consequently, one must not only compare Musa with Dante, but also Musa with Ciardi. Let it be said that he has neither failed Dante nor rivaled Ciardi; he has simply produced a translation that is quite unlike any other. Musa has refused to yield to the seductions of *terza rima*; instead, he has used blank verse that is sufficiently varied to prevent monotony but not varied enough to ward off the occasional torpor which creeps into any long iambic poem. He has also insisted that we hear Dante's voice, not his translator's, and herein lies the major difference between his version and Ciardi's: Musa's is a Dantean translation, while Ciardi's is a Dantean poem.

Ciardi often tended to make Dante an imagist. The Minos of Canto 5 does not really sit "grinning, grotesque, and hale," a description that recalls one of T. S. Eliot's triads ("Politic, cautious, and meticulous") but not Dante's *stavvi . . . orribilmente, e ringhia.* In Musa, Minos stands "grotesquely, and he snarls," a less poetic but more accurate translation. Ciardi is clearly the better poet, but, as Croce observed, there are parts of the *Comedy* that are

In 1970 * † ‡ § ¶ # § = **Quality Books.**

*†‡¶ Kontakia of Romanos, Byzantine Melodist edited by Marjorie Carpenter

§ Imagemaker: Will Rogers and the American Dream by William R. Brown

†‡¶#§ The Struck Leviathan: Poems on *Moby Dick* by John Bennett

†¶ Mira de Amescua's No hay dicha ni desdicha hasta la muerte edited by Vern G. Williamsen

¶ Acting Immortal: Poems by R. P. Dickey

Five of the seventeen titles published in 1970 by the **University of Missouri Press,** 103 Swallow Hall, Columbia, Mo. 65201:

*American Institute of Graphic Arts Fifty Books of the Year, 1970; †1971 Association of American University Presses Book Show; ‡ Chicago Book Clinic 22nd Annual Exhibition; § Type Directors Club of New York Seventeenth Annual Show; ¶ Fifteenth Annual Midwestern Books Competition; # Devins Memorial Award 1970; § Printing Industries of America—1971 North American Graphic Arts Awards Competition.

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simply unpoetic. Although the *Comedy* was once likened to a Gothic cathedral, it is more aptly compared to a Mahler symphony, where passages undistinguished in themselves achieve greatness within the total context of the work.

Many of the familiar cantos assume a new meaning in Musa's version. Francesca's tale is no longer a tragic monologue, but a rationalization of her adultery with Paolo. A glaring misprint ("out" for "our") occurs at the climax of her speech and destroys its otherwise faultless rhythm. No other translator has suggested Brunetto Latini's homosexuality in Canto 15 as subtly as Musa; Brunetto's rarefied diction and his ecstatic greeting ("How marvelous!") as he grabs the hem of Dante's garment provide the right contrast with the masculine bravado of the soldier-sodomites in the next canto.

In his commentary Musa is admirably sound and often original (*e.g.*, it is Pontius Pilate who made "the great refusal"). He also scorns euphemism. Commentators frequently skirt Vanni Fucci's "fig gesture," but Musa refers the reader to the two-word American obscenity for it. Right on, Professor Musa!

Of all the translations of the *Inferno*, Musa's is the most exact. The ideal *Inferno* should combine a poet's feeling for language with a scholar's sensitivity to the text. Until the millennium, one should be grateful that Ciardi and Musa have, each in his own way, rescued Dante from the Malebolge of philology.

Bernard F. Dick teaches English and Comparative Literature at the Teaneck, New Jersey, campus of Fairleigh Dickinson University.

Years of unremitting labor went into the long-lost *Pamplona Bible*, now available from Yale in a magnificent two-volume boxed set ($175). Its colophon states: "Here ends this book, 'deo gratias' . . . ," a rather tactful sigh of relief considering the scribal lamentations often found in medieval manuscripts. Commissioned by Sancho VIII el Fuerte of Navarra in 1194, the picture Bible reflects in its iconography Navarra's historical situation and the unruly personality of its patron, who often needed guidance towards his duties as Christian King. Consequently, numerous scenes stress the rewards of faith and the punishment given to betrayers of it. The first volume contains a scholarly text by François Bucher with chapters on Sancho, the three copies of the Pamplona Bible, and the art of medieval iconography, as well as an extensive bibliography and two appendices that describe in detail the 570 plates which are beautifully reproduced in the second, facsimile volume.

Stoning of the Elders

Archangel Michael killing Antichrist

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YANKEE QUAKER CONFEDERATE GENERAL:
The Curious Career of Bushrod Rust Johnson

by Charles M. Cummings

Fairleigh Dickinson, 417 pp., $15

Reviewed by T. Harry Williams

■ The name of Bushrod Johnson will not ring a very loud bell with even the most dedicated of Civil War buffs. Those who take pride in knowing the careers of minor generals may be able to recall that Johnson was a unit commander in the Confederate army in the Western theater and later in Lee's army in Virginia, but they would be hard put to say what battles he fought in or how he performed. Others may remember that he has some interest because he was born in Ohio, was one of the twenty or so generals of Northern birth who for various reasons—marriage ties, devotion to states' rights—threw in their lot with the South.

It might be argued that Johnson deserves his long obscurity. Not so, says Charles Cummings, who has a Ph.D. in history but has spent his career in journalism and military service. It was perhaps his military background that led him to study Johnson, but he gives a different reason. Cummings states that Johnson is "worthy of note" as a human being. "His story points up what can happen to a man who moves entirely counter to his heritage and rearing; what disproportionate consequences can evolve from a character fault; what personality traits can ineluctably dominate a course of action."

Johnson was born in 1817 in rural Ohio into a Quaker family of antislavery leanings. As a youth he became a country schoolteacher but soon, despite his upbringing, he sought admission to West Point, apparently because he thought a military career offered his most convenient chance to rise in life. He was graduated in 1840, standing in about the middle of his class. His classmates in later reminiscences hardly every mentioned him, which tells something about Johnson. He almost invariably escaped notice in any situation.

There followed the usual assignments to a junior officer in the small regular army. Lieutenant Johnson served at posts in Florida, Missouri, and Louisiana. Then in 1846 the Mexican War began, and youngsters like Johnson saw a sudden opportunity for distinction and promotion. He was with Taylor's army in northern Mexico but, whereas other officers of his rank were commended in reports of superiors and received brevets, he was overlooked. Johnson was next posted to Scott's army at Veracruz, preparing to move on Mexico City, but, still unnoticed, he was detained in Veracruz in the unglamorous commissary department. Frustrated and embittered, he did something that haunted him the rest of his life. He proposed a black-market operation to a superior officer in New Orleans. This man revealed the scheme to Washington, and Johnson was forced to resign his commission.

Barred from practicing the profession for which he was trained, Johnson returned to teaching. He secured a job with a military academy in Kentucky that, after experiencing several moves and various vicissitudes, became the "Collegiate Department" of the University of Nashville. Along the way Johnson was appointed its superintendent. In Nashville the school prospered, and for the first time in his life Johnson could feel that he was a success. But misfortune still dogged him. His wife died after six years of marriage, and their only child, a son, was retarded.

The outbreak of the Civil War ended Johnson's brief glow of achievement. His school had to suspend operations, and he was forced to choose which side he would go with. The Yankee Quaker decided, with no apparent inner division, to adhere to the South. His reasons, Cummings thinks, were materialistic. Most of Johnson's property was in the South, and if he had returned to the old army the scandal of his resignation would have come to light. "Calmly and deliberately," he plotted his course. He placed his son under care in the North and bought property in Illinois to provide for the boy in case of his death. Then he offered his service to the Confederacy, and received a brigadier's commission.

Johnson was present at the Confederate surrender of Ft. Donelson but escaped becoming a prisoner by simply walking away, an act of questionable morality but another tribute to his anonymity. He led his brigade at Shiloh, Perryville, Stones River, and Chickamauga; in all of them he performed competently and at Chickamauga very well. But advancement to major general was denied him; Johnson's superiors always found a pretext to pass him over. In 1864 he went east with Longstreet's corps and into the Confederate lines around Petersburg. Promotion came now, at last, and also final failure. Johnson did not go to his men blown up in the Crater, and at Sayler's Creek he and two other generals abandoned their broken troops. For this Lee snubbed him publicly and relieved the three generals of command.

He returned to Nashville and tried

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selling real estate and teaching at the University of Nashville. But nothing went right for him, and finally Johnson retired with his son to the farm he had bought in Illinois. He died there in 1880, poor and forgotten.

This biography does not add much that is new or significant to our knowledge of the Civil War. But the gripping story that it tells of an ordinary man who aspired to high goals and was broken by his efforts, reminds us that history is often the record of tragedy.

T. Harry Williams has written and edited many books about the Civil War.

THE NORTH CAROLINA CONTINENTALS

by Hugh F. Rankin

North Carolina, 428 pp., $12.50

Reviewed by John Shy

■ North Carolina in 1776 was a raw, poor, thinly settled place. A quarter-million people, one third of them black, were scattered over 40,000 square miles of marsh, creek bottom, piney woods, and hill country. No major port focused and stimulated the economy; almost everyone farmed to live, and simply hoped to raise and sell a little extra. A few years earlier, some of them had been killing one another in a small civil war that found a place in Jefferson's list of grievances against King George III, but which in fact had only a remote connection to the recent outbreak of the larger civil war against British rule. Wracked by regional and ethnic conflict, shackled by illiteracy, bad communications, and subsistence agriculture, North Carolina nevertheless would in the next five years send thousands of men to fight, hundreds to die, in remote places, from Georgia swamps to the Hudson Highlands, for what now seems an admirable but rather abstract revolutionary program.

Professor Hugh Rankin of Tulane University has burrowed through most of the evidence produced by this remarkable historical phenomenon. His subject is the North Carolina "Continentals"—the American equivalent of long-service regulars under central control—but perforce he reveals in passing other aspects of the Revolution in North Carolina: the uncontrollable but indispensable local militia, the numerous Tories who kept most of the state chronically insecure, the badly disorganized and confused state government, and the many little people who were hounded and hurt by both sides. Scrutinizing this one corner of the national struggle, and casting his book in traditional narrative form, Rankin manages to convey the hopeless complexity, the unmanageable and interminable messiness, which is lost or distorted in straight military histories of the American Revolution. Unfortunately, his storytelling approach offers few explanations and, at least to this reader, exhibits only dim understanding.

If we discount the slaves, and the Tories (the latter were at least as numerous and aggressive in North Carolina as in any other state), the total population from which revolutionary military manpower could be drawn must have been about 100,000. Two thousand soldiers thus represented about 2 per cent of the available population; that is roughly what North Carolina lost when the British took Charleston in May 1780. Rankin says that more than 6,000 men served in the North Carolina Continental Line during the war, a still larger though undetermined number surely served actively in the militia, and both Georgia and South Carolina recruited illegally in North Carolina. In other words, the total number of men who participated in the war at one time or another approaches the physical limit that the white, non-Tory part of the population could have provided.

Men in the Continental Congress and in Washington's headquarters often criticized the "backwardness" of North Carolina (and other states) in raising long-service Continentals, the high rates of American "desertion," the reluctance of state legislators to conscript manpower, and their preference for short-service militia. Rankin, though obviously intent on showing that North Carolina did at least as well as other states, also emphasizes the inefficiency, backwardness, and other adverse factors of the war effort. He does not ask why these men served, where they came from, why—in point of fact—so few deserted, why so many endured frightful conditions for so long. Even the one vital map, showing the counties, communities, roads, and ferries, which are mentioned frequently in the text, is omitted.

By concentrating on the story, on the battles, the ups and downs, and North Carolina's part in the war, and by neglecting the structural context, Professor Rankin has missed a chance to break through the cliché-encrusted folklore of the American Revolutionary War. Nevertheless, his long, carefully researched, clearly written account is rich in anecdotes that suggest the historical reality which lies buried beneath a national myth.

John Shy wrote "Toward Lexington: The Role of the British Army in the Coming of the American Revolution."

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CHARLES DEMUTH:
Behind a Laughing Mask

by Emily Farnham

Oklahoma, 238 pp., $9.95

Reviewed by Douglas MacAgy

■ Imagine a cross-eyed little man with a limp. His voice is high-pitched and his giggle slips into a whinny. He is possibly tubercular, certainly diabetic. Until insulin helped to plump him out, for a while he was skin and bones. Most of the time his tidy mother dotes over him in a respectable house and secluded garden in an old provincial town. But now and then he gets away on his own to the night spots and baths of New York and cities abroad, or to Provincetown when the drinking crowd is there. He is a homosexual, they say, but at least twice he has hoped for legitimate marriage. Is this a fictional anti-hero that Emily Farnham has set out to create? In her carefully documented account, she produces Charles Demuth, who was the real thing.

In character portrayal she has a lot going for her, not only because Demuth was an artist whose work has won a distinguished niche in the Columbarium of American history and who survives as a creative presence, but because his personality charmed many of the most interesting people in the forefront of American art when he lived. William Carlos Williams, who wrote that Demuth's "lower jaw stuck out. His ears stuck out. And he was very lame. . . ." also remembered his longtime friend affectionately as "dear Charles." Another close friend, Marcel Duchamp, admired his "wonderful sense of humor" and spoke of him as "very sweet." In a tribute to Demuth when he died, Marsden Hartley gently said: "Rest his winsome bones." His friendship with Georgia O'Keeffe went deep. Carl Van Vechten told the author that "she and Demuth were very much alike. Georgia is an introvert. . . . very hard to get to know, just as he was."

Demuth was outgoing. Summering at Provincetown, he'd move up and down the main drag behind the driver of an open bus, waving at his friends along the way. Yet once, towards the end of an Atlantic crossing, he felt lonely at the sight of intimate couples. "Why," he asked, "why was everything wonderfully made, perfectly made, and I was given the power, among many, to appreciate this wonder and perfection? And yet denied the one thing that would perfect me, truly?" Also ingoing, he wrote Stieglitz that to him his paintings of 1928 "look sometimes like I think my own things do or should, and then again when I look at them they seem to look very different and strange with a strange strangeness." The author takes these two sides of his nature and supports them with quoted comment and her own brief exegesis of masks that appear in some of his paintings, leading back to the book's subtitle. But she doesn't labor the implied tragedy.

Long passages suggest that, at times during the writing, she found the subject of her story only slightly more impressive than the roster of his distinguished friends whom she was able to consult. Luckily, she began the job some years ago, when many of them were still alive. And what a group of stars! Demuth not only knew what has since become known as the cream of society in the visual arts of this country during the now glamorous Teens and Twenties; he shared their goals and camaraderie. His life story is a period piece, made the more lively and perhaps the more authentic because contemporaries tell about it.

Affected by this unusual burden of welcome responsibility, Miss Farnham has collected a scrapbook of interesting quotations, not always pertinent to the immediate subject, but voices of the time. Perhaps because she appears to have pulled together segments collected and prepared at different intervals over a period of years, the continuity is sometimes interrupted by maladroit repetition. This is not always recognized, but when it is, the refrain "it will be recalled that" lacks grace. Quotations are pieced together by observations and inferences—Demuth "would have" and "must have" thought or behaved in this or that way, and the reader is left to wonder why the author is so sure. Plausible as far as they go, short analytical comparisons between Demuth and Cézanne, between Demuth and Leonardo provoke concern about proportion. But if the author commits a critical solecism here and there, if the subject to which she has devoted so much time has put a star or two in her eye, Miss Farnham has also composed an informative as well as entertaining book.

She has provided a useful chronology of the artist's life and career, a dream of an index, and a bibliography that is close to being complete. Illustrations are well chosen, a few in effective color. Because of faulty typesetting the publisher is responsible for a mistake or two in distinguishing between the author's text and the quotations. This is a disappointment in view of the press' high standard.

Douglas MacAgy is director of National Exhibitions for the National Endowment for the Arts, Washington, D.C.

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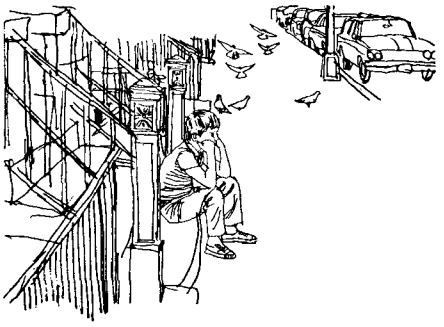

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IN THE HANDS OF OUR ENEMIES

by Daniel Curley

Illinois, 207 pp., $5.95

NEW WRITING IN SOUTH CAROLINA

edited by William Peden and George Garrett

South Carolina, 191 pp., $6.95

Reviewed by Christopher R. Reaske

■ If you were to return home from a small business trip to discover that your wife and children had turned off the upstairs lights and moved permanently into the basement, you might be surprised. But when that happens in "A Very Small Grove," one of the quasi-absurdist stories in Daniel Curley's exciting second collection, *In the Hands of Our Enemies,* it seems natural enough. It is not of any particular consequence. Why should it be if the world, like Curley's world, is cluttered with lonely people who don't like themselves, each other, or their jobs, and are coerced into taking frequent walks in thicketed woods or beside canals to clear their brains and search for some fleeting epiphany in one of life's menacingly neutral landscapes?

Though Daniel Curley's deftly narrated stories most frequently demonstrate that it is impossible for sensitive people to experience meaningful triumph in the modern world, he is not a nihilist. He is, the reader feels, simply tired of seeing so many people disappointed—not glamorously victimized, just disappointed.

Throughout these stories characters are trapped in macabre wars of perception. Ken Marvin, the central figure of "The Manhunt," joins in a Maine woods search for a hypothetical kidnaper and, partly because the sheriff is distrustfully playing games with him and partly because Ken is going somewhat crazy while his wife is experiencing her "change of life," he begins to think that he himself is the criminal and the quarry.

Though the missing child is found at the end, Ken is left alone, paranoid and perhaps even guilty in his own eyes. He cannot get a bead on himself. And neither can most of Curley's characters, even though they frequently use binoculars and maps—both baroquely ironic kinds of equipment for people making internal pilgrimages.

In "Station: You Are Here" Mason (the middle-aged man who appears in three stories) goes to bed with a girl he meets in a pub, wakes up covered with blood from night-time scratching of fresh cockroach bites, and realizes that he has only been brought home by the girl "as a decoy, fresh meat for her pets." He leaves, "by way of revenge," a five-pound note and passes back out into the dark, lonely streets. Like so many of Curley's characters, he is victimized, abused, and made to suffer for no particular reason other than that he is alive now.

The protagonist of "Where You Wouldn't Want to Walk" is an amateur ornithologist (he immediately forgets whatever he looks up in his Peterson). While wandering in an Adirondack preserve, he meets a woman poet testing Wordsworth's theory of walking and poetic rhythm. To establish a rapport with her, he recalls an experience at a spot in these same woods where he had once witnessed a fight between two moles; it was his best, most magical moment, and the moles' tiny battlefield is now one of the "shrines" on his "pilgrim's trail."

The poet responds by showing him "what was magic for her," a rock face from which a trickle of cold water can be cupped in the hands and savored. When he bends to drink, believing that *her* "best" can become *his* "best," he collapses, and is hospitalized. In the end, he is again before the trickle, where his teeth ache for the cool water, for "her best, so close, untasted." But unable to bend his back, he is left, alone and frustrated, to wonder, "My god, my god, what has become of us?"

In fifteen startling, original, and beautifully crafted stories Curley keeps asking the same haunting question.

In *New Writing in South Carolina* William Peden and George Garrett have brought together a small collection of stories and poems that in the main, as the editors forewarn, "are not the work of highly experienced, professional craftsmen." The anthology contains the editors' final choices from a large number of openly solicited South Carolinian manuscripts, many of which were generated by the fiction and poetry workshops and conferences organized during 1968 and 1969 by the state's Tricentennial Commission. The selections are windows into various aspects of South Carolina past and present, and they do, as intended, collectively suggest the state's multifaceted spirit; but they are slight in their literary merit and impact.

Still, there is, as the editors hoped, a certain amount of "discovery." Many of these voices are fresh and imaginative, even if not generally exciting, and there is a sense of pleasure in roving for a few hours through a world occa-

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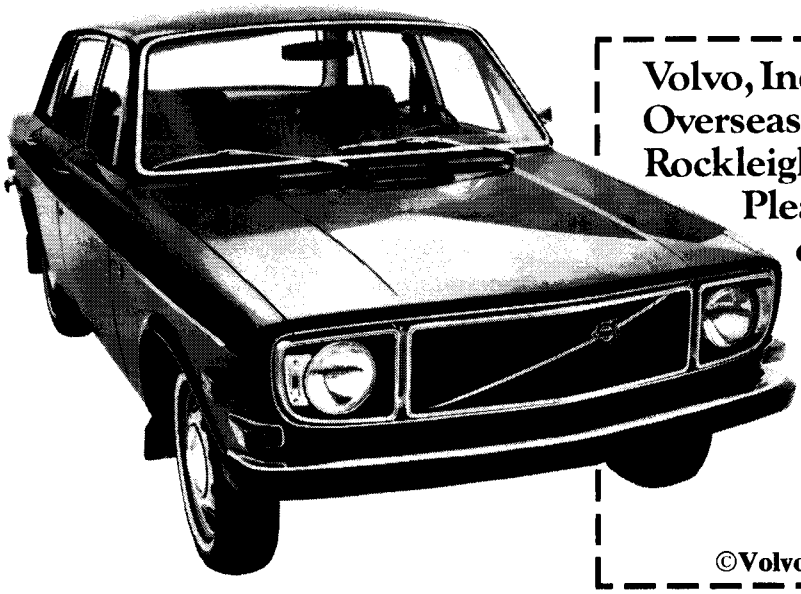

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The winning pictures will be chosen by the following panel of judges.

Marie Cosindas—Well-known color photographer and lecturer.

Norman Cousins—Editor, *Saturday Review*.

Ken Heyman—Distinguished photographer, author and world traveler.

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Inge Morath—Noted Magnum photographer, author.

Margaret R. Weiss—Photography Editor, *Saturday Review*.

The important thing is to read the complete rules and start sending in your entries now.

Deadline for entries is September 15, 1971.

Contest Rules

1. The contest is strictly for amateur photographers. Anyone is eligible except employees of Saturday Review and The McCall Publishing Co., members of their families, and individuals who personally, or any members of whose families, are engaged in the manufacture, sale, commercial finishing, or professional use of photographic goods.

2. Pictures must have been taken after May 30, 1970, in a locale visited on a vacation or business trip away from home.

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   d. No negatives should be submitted.
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5. Saturday Review assumes no responsibility for negatives, prints or transparencies, but reserves the right to publish within its own pages as part of the Awards competition any pictures submitted, whether winners or not.

6. To enter the contest, mail no more than one black-and-white **or** one color picture to this magazine's World Travel Photo Contest. All entries must be postmarked no later than September 15, 1971, to be eligible for judging. **IMPORTANT: No more than one picture may be submitted by any one entrant.**

7. Pictures will be judged on photographic quality and originality in choice and treatment of subject. The decision of the judges will be final.

8. Before receiving a final prize, the entrant must sign a statement that his picture, or any closely similar picture of the same subject or situation, has not been and will not be entered by him in any photographic contest other than the one conducted by this magazine without permission of Saturday Review, and has not been and will not be offered for publication in any manner prior to January 1, 1972. Saturday Review retains first publication rights on winning pictures and the right to use them for promotional purposes.

DEADLINE SEPTEMBER 15, 1971 *Saturday Review* **380 MADISON AVE., NEW YORK, N.Y. 10017**

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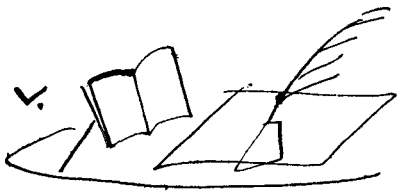
sionally made familiar through brass beds, worn Bibles, mockingbird whistles, and patchwork quilts.

Although nostalgia far outweighs literary merit, a few selections are extremely engaging. Lynn Rosmer's "The Furnished Room," a stylistically and emotionally provocative story about the decadent relationship between a vain, insensitive landlady and a fanatically religious and impotent boarder, suggests that within the book's covers there may be some one writer like neighboring Georgia's dearly missed Flannery O'Connor in the making. But not, I suspect, more than one.

Christopher R. Reaske, who teaches English at the University of Michigan, is co-editor of the recently published "Student Voices/One."



VICTORIAN NOVELISTS AND THEIR ILLUSTRATORS

by J. R. Harvey

New York, 240 pp., $13.50

THE GERM:
A Pre-Raphaelite Little Magazine

edited by Robert Stahr Hosmon

Miami, 278 pp., $7.95

Reviewed by Robert Halsband

■ *Victorian Novelists and Their Illustrators* seems too expansive a title for a book that deals almost entirely with Dickens and Thackeray from the 1830s to the 1850s. After all, the good Queen who gave her name to that era ruled more than sixty years, and such novelists as the Brontës, George Eliot, Trollope, and Meredith are hardly negligible. Yet there is some justification, for Dickens and Thackeray are the most important novelists of the time who regarded their work as an intimate collaboration with their illustrators. In fact, Thackeray, who had been trained as an artist, collaborated with himself by illustrating most of his own novels. The materials J. R. Harvey has gathered, including almost eighty drawings, are rich and fascinating, and his commentary is intelligent and lucid. He could have made more of it all if only he had organized and welded it into more shapely form.

The rise and success of illustrated fiction came about through the peculiar system of publishing during those decades when novels were issued "in parts," generally once a month. Each installment of a novel was enhanced by pictures, which shop-owners could then display in their windows as advertising for the new number. Previously there had been great artists—Hogarth, Rowlandson, Gillray—whose engravings by themselves tell richly elaborate stories, but the integration of the visual and the verbal was achieved in the years when the novels of Dickens and Thackeray appeared. There is ample proof in Dickens's letters of how he instructed his illustrators and even, though less frequently, of how he accepted suggestions from them. The benefit was mutual.

The artist treated in greatest detail here is H. K. Browne ("Phiz"), who illustrated ten of Dickens's fifteen novels as they appeared. "The points for illustration, and the enormous care required, make me excessively anxious," Dickens writes to him; and, on his side, Browne was also frequently anxious. As an artist, he is generally disparaged, particularly when compared with George Cruikshank, but he deserves a higher reputation when judged by his brilliant early work. Instead of asking us to take this assertion on faith Mr. Harvey proves it by a detailed analysis. Like Cruikshank, Browne made a contribution to Dickens's novels that is difficult to disentangle from the works it delineated.

This kind of book illustration, like other styles, went out of fashion in the 1850s. The new illustrators were men formally trained in draftsmanship and painting. Among them were members of the Pre-Raphaelite Brotherhood, a group of artists who worked on books but whose activities and aspirations needed more scope than that.

The P.R.B., as they called themselves, were a *pléiade* of high-minded young spirits who believed that painting should return to the naturalness, purity, and simplicity that had prevailed before Raphael, and that poetry should strive for these same qualities. To set forth their doctrine and to exemplify it by their works, they published (in 1850) a "little magazine" called *The Germ* (in the hope that it would germinate). After they lost money on the first two issues the printer took it over, changed its title to *Art and Poetry* (less provocative but more descriptive), and lost money on the next two numbers; whereupon it ceased. Each issue contained an etching (unrelated to any text), poetry, essays, and a long book review. The three Rossettis—Christina, Dante Gabriel, and William Michael—contributed about half the contents, of which

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the best-known piece is the early version of Dante Gabriel's "The Blessed Damozel."

How viable is the magazine 120 years later? Of historical interest, of course, but hardly more. The P.R.B.'s attempt to fuse painting and poetry did not succeed: its painting is too poetic and its poetry too painterly, and both are too sentimental for our taste today. For whatever reason, it failed to satisfy the taste of its own day, since it could not find even a small sustaining readership. The poems contributed by the Rossettis need no defence, but what can a modern reader think of this stanza (by Thomas Woolner) from the first poem in the first issue of the magazine?

> This is why I thought weeds were beautiful;—
> Because one day I saw my lady pull
> Some weeds up near a little brook,
> Which home most carefully she took,
> Then shut them in a book.

Perhaps the magazine failed because most of the Brotherhood were painters, and handled pens more clumsily than brushes.

Although *The Germ* has been reprinted before, it is not easily come by; hence this edition will be useful. Robert Stahr Hosmon's brief introduction is less felicitous than the preface to the 1898 reprint (by James Ashcroft Noble), which Mr. Hosmon generously adds in an appendix.

Robert Halsband, who has collected English art, including the pre-Raphaelites, has also lectured on English literature.

Sophisticated Professors

Continued from page 26

'counter-culture' with the industrialization of the art" of rock) and on the columnist Ralph J. Gleason. These are people (and there are many more) who *do* find some connection between the frenzy at Altamont and the murder of young Meredith Hunter. If Mr. Poirier utterly denies this, his involved and indirect way of writing by way of taking down other people does not establish any definite convictions of his own.

> One murder is too many, but should a murder be used as a focus by which the accidental violence occurring in the same vicinity becomes evidence of some larger social, cultural, or political decadence? Perhaps. But I would suppose that the good citizens of Dallas or Memphis or Los Angeles, for example, might well give some thought to this question whenever they feel urged, because of a murder at a rock festival, to condemn the rock scene or the Rolling Stones, who are among the radical heroes of it, or the young.

We all know of the murders that have occurred in Dallas, Memphis, Los Angeles, but is this complicated way of saying to the "good citizens" there, "You're another!" an answer to the disaster at Altamont? And what does it mean to say that " 'Let It Bleed' is a wholly unembarrassed illustration of the outmoded esthetics which governed the participants, spectators, and reporters"?

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Wild Prayer

Continued from page 33

of a supernatural eternal to a world "unsponsored," as Wallace Stevens says in "Sunday Morning," by any sort of anthropomorphic divinity. For us, eternity is now, and we long to discover a dimension of the sacred in the quotidian. "The inchoate yearning that seems to have captured many of the most sensitive people of our age, if given a theological formulation, might be said to be a yearning to behold the world as once again a truly sacramental economy." Throughout the book this theme engages us in the best sense that a refrain does, increasing in meaningfulness and authority with repetition. A sacramental view of reality holds that the world is responsive, reciprocal; that it possesses what Hopkins called "inscape"; that it is a radiant presence; that it is not dead, but is numinous, a threshold constantly beckoning us toward participation in the wonder and mystery of its own being.

Scott's range of reference is wide, but his two major texts are Martin Heidegger, "the last great genius of philosophy in our period," and Roethke. Heidegger's inquiries into the subject of Being, argues Scott, point the direction that sacramentalism in our time must take. For Heidegger, Being is not *a* thing, nor is it a nugatory Nothing, but is "that which gives every being the warrant to be." Being is the radical mystery of a vastness that enables all things to be themselves. Being is the presence of all things, but more, and Heidegger realizes that the universe is not to be attacked as though it were a thing whose secrets were to be empirically known, but that we must surrender ourselves if we are to participate. We must acquiesce, must have the courage and good sense to be silent —not passive, but silent and receptive —if Being is to touch us and move us toward a profound joy.

There is much more here, of course, than my few words can hope to surround. In a sense, in fact, Heidegger realized this about the entire body of his own work, and declared that philosophy must finally give way to poetry for the expression of ultimate realities. Roethke, who early knew that he lacked a "dancing-master," came to conceive of the world is sacramental terms, hailed it and was hailed by it, heard the inner songs of snail, continent, and self, and in his poems kept coming constantly near to a Being at ease with itself.

William Heyen is the editor of the recently published book "A Profile of Theodore Roethke."

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SR Goes to the Movies

Hollis Alpert

Playing Safe

THE AURA of success that surrounds *Plaza Suite* is almost overwhelming. Neil Simon, monetarily the world's most successful playwright, has done his own adaptation of his endlessly running triparted play. The direction is by Arthur Hiller, who piloted that worldwide phenomenon known as *Love Story*. Paramount, which released that picture, is also releasing this one. The film's major star—playing all three male roles—is the ascendant Walter Matthau, and he is buttressed by three of the most interesting American actresses of the moment, Maureen Stapleton, Barbara Harris, and Lee Grant. Could anything go wrong? Nothing has, and *Plaza Suite* turns out to be a professional, capable, audience-pleasing job of studio film-making.

It is even slightly more and better than that, and this is largely due to the work of the actors, which also means that Mr. Hiller has done his work well. Maureen Stapleton as Karen Nash, a woman facing her twenty-fourth anniversary (or is it her twenty-third?) and her forty-eighth year (or is it her forty-ninth?—she's not quite sure) is predictably pathetic, covering up pain with flippancy as she leaves Suite 709 at the Plaza, where she'd hoped to revive her husband's youthful ardor. Barbara Harris has a brief, silly fling with a former boyfriend, now a Hollywood producer, in the same suite. And Lee Grant is funny and touching as a mother trying to get her daughter out of the suite's bathroom, where the girl has locked herself, unwilling to perform in the $7,000 marriage ceremony rigged up by her father. What could have seemed entirely mechanical and contrived is saved by these comical, but human, performances.

Thus, *Plaza Suite* is a cut above the ordinary, just as Neil Simon's writing somehow manages to rise somewhat above the typical Broadway craft level. All his people are types, true enough, but they have an element of recognition, and the laughter evoked has a rueful note. One suspects that hiding somewhere in Mr. Simon is a satirist, but he's too gentle to let the fellow out, and, besides, he's expected to make hits. I don't want to sound hard on Simon. What he does is rather admirable. He amuses in a way that makes you unashamed to laugh. Neil Simon glitters with success. You don't quarrel with success; maybe that's why *Plaza Suite* seems limited and safe.

The limitations extend to the film's construction. The three-story, three-act play form is maintained. We are given a filmed play, but transitions are made without strain, and there is just enough widening out to make it *seem* like a movie. When Maureen Stapleton looks out a window, she sees a real Central Park. That wedding party waiting downstairs is shown to us. When Barbara Harris drives in from Tenafly, New Jersey, we get a remarkable helicopter zoom shot of her driving across the George Washington Bridge in her station wagon. But beyond that, there is little or no monkeying with the play. It worked before. It will continue to work on thousands of screens.

It's justifiable to say, then, that everyone involved gives us his expensive money's worth. Matthau is a fine actor with three good, safe, foolproof roles. He switches from one to the other with remarkable ease. Hiller removes what might have been a claustrophobic feeling from the one basic set by closing in on faces, by fluid tracking, by impeccable cutting. Hollywood has fashioned for that supposedly dwindling movie audience a hit. In a way, to know that it can still be done is heartening. For Hollywood, that is.

They know how to play it safe in France, too. Claude Lelouch, he of *A Man and a Woman, Live for Life*, and others, has moved from romance into the crime field with *The Crook*, and with Europe's premier star of the moment, Jean Louis Trintignant. The film is clever, light, and amusing, and so safely calculated, morally speaking, that it would easily have gotten by the Production Code of the old days. The crook of the title (*Le Voyou*, in France) isn't a bad guy, really. He's hard, dedicated to his work, but not inclined to hurt anyone unduly. Even when he arranges the kidnaping of a child, it's done so gently that the boy thinks he's been with pleasant adults all along.

The gimmick is to kidnap the son of a bank clerk in so sensational a way that the bank will pay a million-dollar ransom, in the interest of public relations. Lelouch, who co-wrote the script, tells the story in an intriguing, convoluted manner, and allows Trintignant to think of every detail in advance, except, of course, that last one that trips him up. For those who go to the movies to see a movie, well, here's a movie. Do I spot a trend?

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TV-Radio

Robert Lewis Shayon

Band-Aid or Vision?

MARTIN CARR, who wrote, produced, and directed the recent NBC White Paper on juvenile delinquency, *This Child Is Rated X*, was both right and wrong in his treatment of this old chestnut in broadcasting's repertoire of themes for public affairs documentaries. He was right when he affirmed, in an editorial delivered by Edwin Newman at the end of the program, that foster homes and small cottages are more humane settings for the confinement and rehabilitation of youthful offenders than "faceless institutions," where children are often inhumanely, even brutally, controlled. He was right when he asserted that this condition must not be permitted to continue. But he was wrong in failing to address his program to the more crucial question inherent in juvenile delinquency: How is this persistent symptom of a societal malaise to be eliminated?

It could be counterargued, of course, that a sixty-minute documentary is too fragile a vehicle to carry the burden of so complex a subject, and that an incisive, sharply focused probe of the penal situation (Mr. Carr's production was both incisive and excellently fashioned) might result in some urgent reforms in jails and detention homes. That argument is fallacious. As experienced professionals in juvenile correction have steadily maintained, the social conditions that manufacture delinquents in our country are precisely those that make it impossible for correction authorities, however well-intentioned, to improve significantly their treatment in institutions. If citizens generally are apathetic or indifferent to the problem of delinquency, or if they are either ill-informed or unwilling to pay the taxes that will support families, schools, and communities, then these citizens will remain equally unresponsive to the demands upon them to improve detention facilities.

Carr may have narrowed his probe because you can't get good pictures out of the larger inquiry; or it may be that a challenge to underlying values could stir up a controversy with forces more potent than officials of correction institutions.

In any case, the importance of addressing the larger questions involved in juvenile delinquency may be illustrated by comparing *This Child Is Rated X* with broadcasting's first, prime-time, network documentary on the subject: *The Eagle's Brood*, a CBS (radio) Documentary Unit production, 1947. This broadcast did study the underlying causes of juvenile delinquency. Like Carr's program, it was produced at a time when youthful crime rates were climbing. It dramatized conditions in jails and detention homes that were as cruel as those reported so vividly by the NBC White Paper. The defenses made by correction officials in the earlier program were exact duplicates of the apologies of officials in the NBC News Special: limited budgets, poorly paid and inadequately trained guards, and the difficulties of controlling large numbers of "incorrigible" children.

The NBC program obviously was more up to date, but the scenario was strikingly similar after twenty-five years. Where the CBS program cautiously referred to "perverts" in the "colleges for crime," the NBC documentary candidly spoke of homosexuality and lesbianism among boys and girls in juvenile institutions. In the NBC program, judges in Texas were shown to have misrepresented institutional life to parents of difficult children, who sent them away under the mistaken impression that they would be well treated.

The Eagle's Brood, however, judged that delinquency was only a symptom and put forward Saul Alinsky's Back-of-the-Yards Neighborhood Council as a model of a realistic attack on the disease itself. Today, Alinsky's community organizations have proliferated successfully throughout the nation—yet, juvenile delinquency is again a dramatic social problem. The question then presents itself: If a documentary offering a way out of delinquency by attacking the roots of the chronic affliction has produced little if any effect, what can realistically be accomplished by a program such as the NBC White Paper, which asks only for a Band-Aid? Another generation has produced a sensitive documentarian who fashions an angry, challenging cry at a disgraceful condition; there may be a flurry of reform; then the return to apathy.

The whole problem of the merchandising of social ideas through the media is a baffling one, but if television and radio are to help change things as well as maintain equilibrium, doesn't it make more sense to go to the center of problems rather than the periphery? Might as well fail reaching for the grander vision.

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Music to My Ears

Irving Kolodin

A New TV Opera by Britten; Comissiona of Baltimore

FROM ITS OPENING title music, against antique portraits of protagonists in the action, Benjamin Britten's self-conducted, brand-new setting of Henry James's *Owen Wingrave* is something all too seldom offered on television. That is a marshaling of top creative and re-creative talents on behalf of a work specifically conceived for the electronic medium. If it requires, as this one did, combined Anglo-American financing and a joint world premiere, so be it. The results displayed in this country by NET were of an order to merit a sequel anytime Britten is so disposed.

Britten was fortunate to have as verbal collaborator Myfawny Piper, who served so well in their Jamesian predecessor, the much-admired *Turn of the Screw*. This time attention has turned to Owen Wingrave, scion of an eminent British family, who decides that he is not cut out for the military career expected of him. Arrayed against him are a maiden aunt, a retired general (his grandfather), an aspiring fiancée, and her avaricious mother—all of those near and dear to him save his tutor and the tutor's understanding wife. Prompted by the presumption that his stand is an expression of cowardice, the bride-to-be challenges Owen to prove his manhood by spending a night in a room of the Wingrave manor house where an earlier dissident who defied his father had mysteriously died. Those who know their James will also know that Owen's chances of surviving are minimal.

Woven into the subject are a subtle combination of elements close to Britten and identified with such past works as *Billy Budd* (a crisis of conscience); *Turn of the Screw* (an absorption with the supernatural); *War Requiem* (a revulsion against war); Peter Grimes (the individual against the community). This first-time listener (bereft not only of score, but even of libretto) was convinced that Britten had not failed his pre-dispositions. However, I found much of the vocal line spare and aurally uninteresting, possibly because of the composer's concentration on achieving a comprehensible outcome.

There are, however, two scenes of masterly concision and eloquence, and they come where they will do the most good—at the end of both acts. The first makes shrewd use of television's split screen and superimposed image possibilities to render the thoughts and emotions of the nine leading characters seated at a formal dinner, where Owen's decision is—in his presence—being debated. Into the web of sound, Britten has spun for each a moment of isolation in which to sing his subconscious thoughts (à la O'Neill's *Strange Interlude*). The second scene is at the very end, as each protagonist reacts contritely, ashamedly, or vindictively to the discovery of Owen's dead body. This is pure music drama that does not depend on television devices, but it is beautifully written for the voices.

There is, in fact, hardly any aspect of the production supervised by John Culshaw that is not beautiful. His taste is expressed in the evocative background designed by David Myerscough Jones, the costuming of Charles Knode, the camerawork directed by Brian Large and Colin Graham. The quality of the performance is vouched for by the enlistment of many of Britain's outstanding performers as participants: Peter Pears, brilliant in the character role of the retired general; Janet Baker as the none-too-sympathetic bride-to-be; Jennifer Vyvyan (the original governess in *Turn of the Screw*) as her mother; John Shirley-Quirk, an enormously appealing younger "Mr. Chips" as the tutor; and Heather Harper as his wife. But the most challenging parts are borne with great distinction by the lesser-known Benjamin Luxon as Owen and Nigel Douglas as his friend Tlechmere. *Owen Wingrave* does not show Britten at his greatest as a composer, but it does show him in an adventurous, self-sacrificing, and frequently triumphant endeavor to advance television as a medium of music drama.

Sergiu Comissiona is not a name most Americans interested in music would associate with a conductor of uncommon abilities, but a few more demonstrations such as he gave in Carnegie Hall lately could make a difference. That he did it with the Baltimore Symphony, an orchestra largely of his own creation, rather than with one of long-established quality, was a factor of special credit to the lean, fortyish Rumanian, whose points of progress include Israel and Sweden.

Comissiona commended himself at the outset for his fortitude in beginning with Max Reger's lengthy Variations on a theme from Mozart's A-major Piano Sonata. Most often the complications and complexities Reger imposed on the slight motive are something to endure with forbearance. Comissiona validated his choice with the suavity and sonority, the flexibility and charm, with which his players performed the first half a dozen or so variations. Eventually, the incongruities of Reger's treatment took their deadly toll, but Comissiona's capacity to bring off a musical result was clearly established.

There was less of suavity, more of harshness, in the playing of the C-minor Choral Fantasy of Beethoven (Op. 80), due in no small measure to the overly percussive playing of the solo piano part by Evelyne Crochet. She seemed to regard it as a piano concerto with choral interjections, which is not quite its true character. However, Comissiona had the Rutgers University Choir wholly under his own control in the *Tristia* of Berlioz that followed the intermission, and once again the combined sound was expressive of superior aural discrimination. Both the "Méditation Religieuse" and "La Mort d'Ophélie" had the true Hectorian accent and the "Funeral March for the Last Scene of *Hamlet*" a suitable sobriety. Prokofiev's *Scythian Suite* was the somewhat overambitious choice for a concluding selection.

The abundant energies of Pierre Boulez overflowed into another aspect of New York's musical life with his appearance at two concerts of The Chamber Music Society of Lincoln Center in Tully Hall. This was the ideal kind of complement to the society's customary preoccupation with the established repertory, for Boulez's choices ranged through the Viennese tradition of wind-ensemble writing from Mozart's serenades to Schoenberg's *Kammersymphonie* (Op. 9) and Berg's *Kammerkonzert*.

Of the numerous Mozart possibilities, Boulez elected the C-minor Serenade (K. 388), known to string enthusiasts in quintet form as well as to a smaller body of connoisseurs in its original octet of oboes, clarinets, horns, and bassoons. Its celestial euphony was realized by Boulez through a leaner, tighter, more *sec* sound than is sometimes heard, but in a transparency of texture that let everything shine through. It was, perhaps, something more than a short step and jump to the Schoenberg *Kammersymphonie*, but the order of its realization by the fifteen virtuosi under Boulez was of a clarity and balance that might have engrossed Mozart, a man with a pretty taste in dissonants himself.

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Survival of Man

Continued from page 19

bursts of violence in our cities, the pyramiding purchases of small arms by our citizenry, and our continuously mounting police costs all bear eloquent witness to the widespread patterns of aggression and counter-aggression that characterize a society in which each man basically has to look out for himself.

The fact that intrasocial aggression is a characteristic of societies whose institutions compel their members to compete against each other for material security is not an original observation of mine. Many anthropologists have noted this fact in "primitive" societies as well as in "advanced" cultures. On the other hand, they have also noted that in societies in which people must work together cooperatively for their food and shelter, or for other superordinate goals, there are greater group cohesion, less intrasocial aggression, and more emotional security.

Although a cogent argument can be made for the fact that, despite all of its inequities, the free enterprise system—as epitomized by life in the United States—has brought about the greatest technological and scientific advances, as well as the highest per capita production that the world has ever known, the paradox with which we are now confronted is that the very qualities that have made this system so successful now threaten it with extinction. Further technological and scientific advances will be of no avail unless we can develop the moral capacity to utilize them constructively for the benefit of all men; nor does a high per capita production have any meaning for those who are underprivileged unless we can find more equitable processes of distribution. In short, we have now reached a point in history where consistent centralized social planning is imperative for our survival. The free enterprise system, with its built-in profit pursuit and individualistic motivational base, simply does not lend itself well to such planning, which requires a communal rather than an individualistic orientation.

Another sacred cow threatening man's future is nationalism. In a historical past when the maintenance of separate areas of territorial integrity was important to survival, nationalism had adaptive value, but it has now become a maladaptive phenomenon that seriously threatens man's survival. The technological revolution in communication and travel and the inauguration of the nuclear age have eliminated space/time barriers to such an extent as to make national borders increasingly meaningless.

Patterns of narrow nationalism in many ways parallel those of the free enterprise system. "My country, right or wrong" is the equivalent on the national scale of rugged individualism on the personal scale. Its basic motif is that of competition rather than cooperation, and its consequences are patterns of international aggression and distrust. If man is to have a future on this shrinking globe, the values of "One World" and of "The Family of Man" will have to supplant the ethnocentric biases and suspicions that now set nation against nation and race against race. Such a mature internationalism need not, however, mean the elimination of love of one's own country or the disappearance of cultural pluralism. A man need not care for his family less because he has a profound love for his country; neither need he cherish his country or its culture any the less because he has a deep feeling for the welfare of humanity as a whole.

But we must recognize that the kind of parochial nationalism that views all actions of one's own country in self-righteous terms, and that tends to distrust and depreciate the motives and actions of other countries, does not just happen automatically. It is systematically fostered, developed, and perpetuated in the children of every nation by schools, history texts, and the mass media. Generally, only that small minority in every nation who manage to secure a college education—and by no means all of these—are able to get access to more objective sources of information that might temper such ethnocentrism. Little wonder that many national leaders tend to distrust institutions of higher learning.

Let us turn finally to the third of our sacred cows, one that is closely related to ethnocentric nationalism and is indeed its deadliest by-product: war. Here, too, is an institution around which have evolved deep-seated stereotypes that constitute powerful psychological barriers to its elimination. Children of all nations are taught that war is right and proper under certain circumstances. War is glorified as brave, just, and honorable, and its brutal realities are obscured by tales of heroism and victory. This glorification of war is so charged with overtones of patriotism that to seek peaceful alternatives is often regarded as subversive and disloyal. Institutionalized value systems such as these do not occur accidentally or capriciously. They are the evolutionary outgrowths of the needs of societies over thousands of years during which armed force had adaptive value in the achieving of urgent national goals. Once such value systems develop, they become self-reinforcing by being built into the personalities of most of the members of the society, and so are transmitted from generation to generation. We are now faced, however, with the stark fact that we have reached a point in human history where wars in the traditional sense can no longer be won, and where even small wars can become the sparks for a nuclear holocaust that might threaten the survival of the entire human race.

What is the role of psychiatry in the future of man? First, I must affirm my conviction that the insights of psychiatry are relevant to problems such as those I have been discussing, and that psychiatrists have an obligation to be concerned with them. Mores and beliefs within a society form a network of integrated circuits that strongly resist change. But the changing of belief systems and attitudes is one of the prime functions of psychiatry. If man must alter many of his fundamental ways in order to survive, then psychiatry has an urgent responsibility to apply its insights toward the facilitating of such change. Psychiatrists cannot stand aside from political mat-

(*Continued on page* 77)

Scorpio Rising

by Frank Lima

I am standing still I am an old man I am the middle of the sea
in a teaspoon O your beautiful lungs it's too bad I can't
live on land but watch the tides I wrest away the worlds
I bring to you with my big finger to the hush of lava
and whispering arms like the furious lizard in the sun
we dive into a kiss as once a thumb was born to the Mississippi
river sliding down your skirt like a great dorsal and this
weather and its islands are a white machine in my head
as the stars float on top of us and crush the boredom!

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Booked for Travel

David Butwin

Summer Over There—II

WE LEFT OFF last week somewhere north of the Matterhorn and east of the Rhine, discussing the pleasant if hectic prospects of touring Europe in the coming summer months. Turning south this week for the conclusion of the series, we pick up the action in the land of Heidi and blubbering St. Bernards.

Switzerland—Like everyone else, the Swiss are turning away from established urban centers and seeking the last frontiers of bucolic serenity. Such a place is Saas Fee, a tiny Alpine resort village that until 1952 was accessible only by mule or foot from nearby Saas Grund. Today, though a road connects Saas Fee from the north, a traveler must deposit his car in a huge parking lot outside the village and thereafter forget about wheels. There are twenty-five small hotels and a few early-closing discothèques and night clubs. Saas Fee is for day people. The glacier that feeds the Saas River is an hour's walk away, and it's not a gasping trek at all; or you can rent a mule and a guide for $1.25 an hour.

More of a night place, in this same Valais region, is the village of Crans, which is slowly expanding into a large resort complex and beginning to draw American wanderers along with the French and Belgians. Europe's oldest cog railroad, the Vitznau-Rigi in central Switzerland, will celebrate its 100th birthday by taking passengers up the Rigi in its original steam-driven trains. Folk events will be given on the top of the mountain on weekdays between May 24 and September 25.

Austria—To see how far railroads have come in a century, you can ride the plush new K-Car of the *Mozart Express* that runs daily along the Vienna-Salzburg-Munich corridor. Each train has only one K-Car, which is divided into compartments for two, four, or six riders and comes with private refrigerator and handy hostess. At the touch of a button, the Vienna Philharmonic will burst into *Don Giovanni* or *The Magic Flute*.

Austria may have the first hotel for non-smokers only: the Weinstadl in the secluded mountain village and ski resort of Flachau. There isn't an ashtray in the house, not even in the bar. . . . It's a long way from Banzai Pipeline, but the southern Austrian town of Pörtschach is introducing surfing on the thirty-mile-long Wörthersee. The mad genius is an Austrian who picked up the knack while working in Hawaii. The surf is created in the wake of a motorboat, a device not new to landlocked American sportsmen. An aquatic innovation for Vienna is the ringed city's first indoor swimming pool, built into the Albatros Hotel—not the most auspicious name for a new hotel. You wonder if the place has a thirteenth floor and a black cat for a mascot.

One of the toughest tickets in Vienna has been a performance of the Spanish Riding School. Founded in 1572, the school traditionally performed on Sundays at 10:45 a.m. from March to June and September to December, and the two-century-old Baroque hall seldom had an empty seat. This year the Lipizzaner horses will also do their thing Wednesday nights at 7 during the same months, good news to horsey types who sometimes have had to be content with watching practice sessions.

Portugal—The natural scenery on the coast north of Lisbon was never in question: rugged shoreline, pastel fishing villages, and *sargaceiros* (kelp gatherers) working in tunics and helmets that hark back to the Roman occupation. Hotels and other amenities, though, were scarce, so tourist officials promoted Lisbon and the Algarve. This year 1,000 new rooms have opened in the north, continuing a building boom launched in 1969. Three hotels arrive in 1971 at Viana do Castelo, including the first-class Afonso III, which wears a dress of blue and white tiles.

Portugal's north country begins in Porto, a six-hour drive or forty-minute flight from Lisbon. This wine territory produces much port and *vinho verde*, whose vines are strung from trees and arbors. Rosa Ramalho, the Grandma Moses of Portugal, lives in the northern town of Barcelos, where she sells her ceramic figurines. If a decorative first-class hotel isn't a necessity, a *pousada* will do. These government inns, built naturally along hillsides or within

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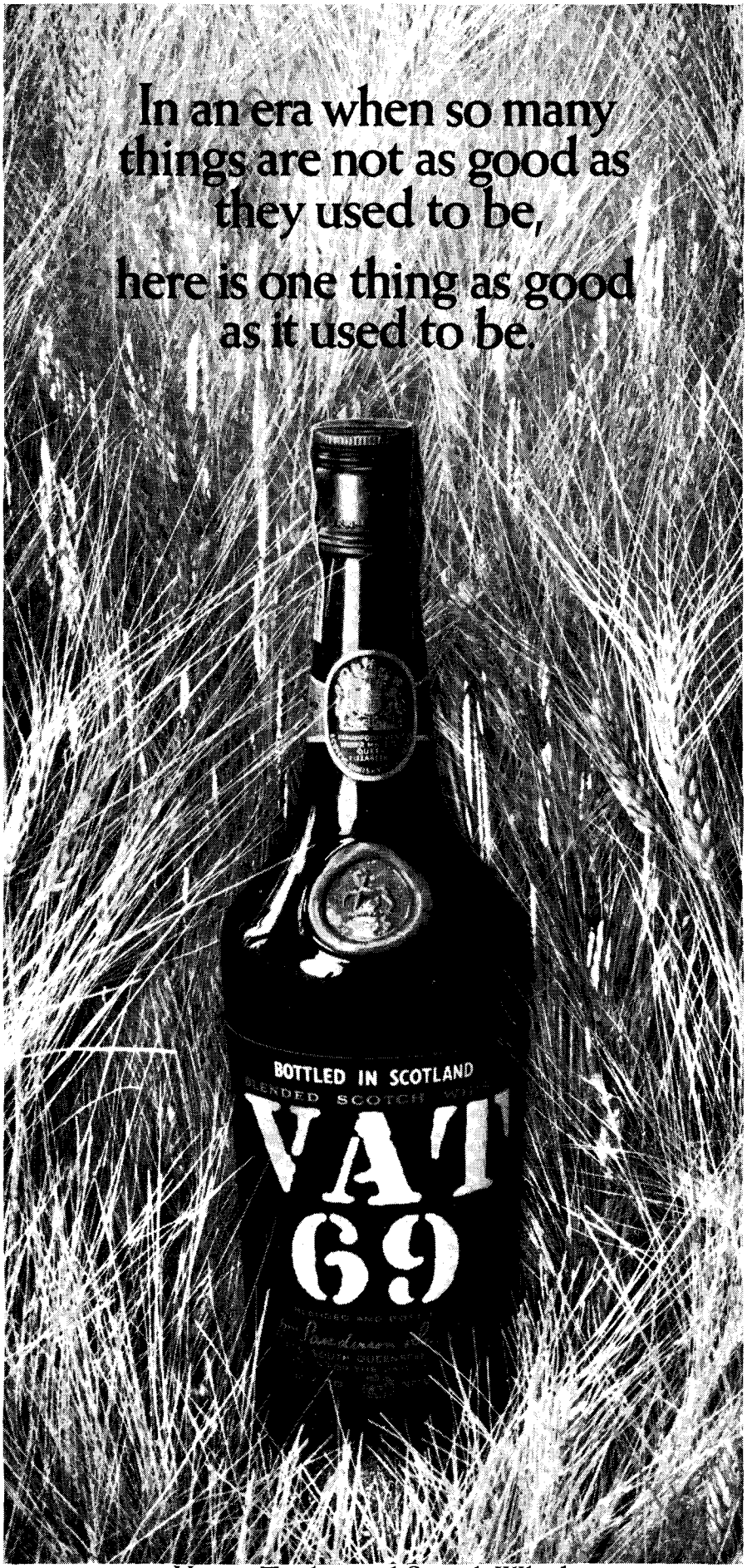
groves of trees, charge only about $4.50 a day full-board. Some *pousadas* are set in old castles or convents. Most villages will erupt this summer with some kind of religious festival that will bring out folk dancing, fireworks, and bullfights. From August 20 to 23 the Festa da Agonia in Viana do Castelo will send villagers marching about in huge papier-mâché masks.

Spain—"Donation 70"—the 800 early Picassos the artist gave to Barcelona last year—have gone on display in two adjacent buildings on Montcada Street, the Palace de Aguilar and the Baron de Castellet. Across the border, the French are still ruing the fact that Picasso didn't give his works to the Louvre. Barcelona already had one of the best Picasso collections in the world before the gift, and now the treasure includes *Ciencia y Caridad,* done in Barcelona in 1897; *Frutero,* a still life from 1917; and an 1896 portrait of the artist's mother. The museum is open daily from 10 to 8 with a three-hour siesta break at 2.

St. James, the patron saint of Spain, will be honored all year long with a pilgrimage to the town of Santiago de Compostela in Galicia, the celebration peaking on July 25, the feast day. The pilgrimage comes every seven years or so, when July 25 falls on a Sunday. At least one concert a week will be held at Hostel de los Reyes Católicos, one of six hotels Spain grades with "grand deluxe." Assorted art exhibits and pageants are also scheduled. The grave of St. James was discovered at Santiago in the ninth century, and today pilgrims come to embrace his bust in the town cathedral, which also contains a fine Romanesque twelfth-century gate. Iberia Airlines, which normally does the hour flight from Madrid to Santiago three times a week, will put on eleven flights for the occasion. Santiago, an otherwise quiet university town, may burst its medieval seams before the summer is out.

Monaco—This seaside fief is bidding for increased tourism but only from the jeweled set. "We want to keep Monte Carlo as it is," a Monaco tourism promoter told us in dicey tones. "We're absolutely gearing it to the affluent traveler. We're not looking for students or the five-dollar-a-day market." To that end, new yacht-docking facilities have recently been installed, Loew's Hotels announced the other day it will build a deluxe 650-room hotel of linking octagonal units, and Holiday Inn will outdo itself with a 320-room manse set to open next March. Frequent visitors to Monaco include the David Nivens, the Gregory Pecks, Andy Williams, the Maharani of Baroda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(which, as everyone knows, is southwest of Delhi), and Maria Callas, who practically lives at the Hôtel de Paris.

Italy—Once the tourist has tramped through Rome and Florence, he returns to Italy the next time to laze around a self-sustaining resort village by the sea. Or so goes the reasoning of the Italian tourist industry, which has laid out more than a half-dozen such retreats, each capable of holding 600 to 800 people in several hundred cottages around a main hive of activity. Three of the busiest are the Forte Village in southern Sardinia (the Italian island south of Corsica) and Valtur Villages in Ostuni and Isola di Capo Rizzuto in the heel and toe region. Forte has white-walled villas with wood-beam ceilings and red-tiled floors, built around four swimming pools, a health club, a judo school, and a restaurant called Sea Lagoon Barbecue, which serves up the local marine creatures. Isola di Capo Rizzuto's village is hard by an ancient olive grove on the Ionian coast of Calabria, within hailing distance of the archeological site of Crotone, the Aragonese fortress in Le Castella, and the Sila and Le Serre mountains.

With the recent opening of the Salerno-Reggio Calabria section of the Autostrada del Sole, the south of Italy has become the scene of "un vero boom." Now drivers can follow the fresh concrete from Milan to the tip of the toe in one swoop. The Italians, who claim to build highways faster than any people in Europe, will soon have an east-west crossing from Rome. Another boom has increased hotel beds from 800,000 to 1,250,000 in the last decade. All along, the government has encouraged construction of moderately priced hotels. Rome opened six new hotels the past year and others are on the rise, creating the prospect, for once, of putting tourists nearer to the heart of town and forcing fewer to stay on the outskirts.

Greece—Travelers with a political conscience may continue to bypass Greece in the aftermath of the military takeover, but others are arriving in record numbers. Some 150 hotels will open in 1971, many on the island of Rhodes, which is getting ready to take in 747s. Rhodes, a resort since the sixth century, is bristling on its eastern shore with such splashy new shelters as the Eden Roc, with its own marina for shuttle boat service to the city of Rhodes. The almost completed Metropolitan Capsis, with 1,200 beds, will soon be Greece's largest hotel. Rhodes has been favored by northern Europeans and especially Scandinavians for so long that many shop signs are in Swedish and English. Crete too is preparing for new tourist waves.

Within the past year archeologists have uncovered: 1) the site of Socrates' trial in the Athens Agora, just below the Parthenon, near a main subway station; 2) a stone on which Athenian officials reportedly took oaths of office, also near the Parthenon; 3) the mass grave at Marathon, start of the twenty-six-mile race, where Greeks fell in battle with the Persians in 490 B.C. And for the first time, travelers will be permitted (with a permit from the Greek Archeological Service in Athens) to prowl the recent digs on the island group of Santorini. Thirasía and Thíra, the main isles of Santorini, which scholars believe to have been part of

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Atlantis, bear the remnants and art of a civilization that flourished thirty-five centuries ago until it was snuffed out by an earthquake.

Another trip into the past is by air-conditioned cruise ship out of Piraeus, the harbor serving Athens, retracing the journeys of Ulysses, Jason, and other mythological heroes. Cruises last a day to a week and range in price from $14 to $450—$14 buying a one-day tour of the Athens environs, including the artist colony of Hydra and Aegina, the first Greek capital; $450 getting deluxe trappings on a week-long cruise to five islands and two mainland stops.

Turkey—The tourist push is inland, particularly to the province of Cappadocia on the central Anatolian plateau, where the climate and terrain will put Arizonans right at home. Cappadocia has no dude ranches, but it does have a remarkable church the Christians carved out of the hills in the fourth, fifth, and sixth centuries, three underground cities, and hundreds of cliffside buildings.

Turkey's Turquoise Coast has become a popular cruising belt, especially out of Izmir, Istanbul, and Bodrum, a small port where the Aegean and Mediterranean meet. Perhaps the best route is south of Izmir, where you pass ancient amphitheaters, temples, and piny hidden coves. Tourists can go out to sea in large groups, or charter small motorboats for as low as $10 a day, or even share a ride on a fishing boat with the mullet, red snapper, and shrimp. Sound too fishy?

WIT TWISTER #218

Edited by ARTHUR SWAN

The object of the game is to complete the poem by thinking of one word whose letters, when rearranged, will yield the appropriate word for each series of blanks. Each dash within a blank corresponds to a letter of the word.

The birds that _ _ _ _ _ _ this spring had young,

Yet not one _ _ _ _ _ _ they hung!

They stole their food, but did no wrong,

Since they _ _ _ _ _ _ in full with song.

—A. S.

(*Answer on page 77*)

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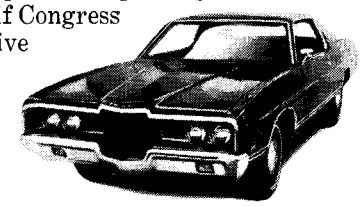

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Editor-at-Large: PAUL WOODRING

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59 Editorial

60 Why Students Want Their Constitutional Rights by Nat Hentoff

64 Learning to Cope in Prince Georges County by Barnard Law Collier

66 The White House Conference on Youth by Bonnie Barrett Stretch

68 Schools Make News

Book Review:

70 "The Culture of the School and the Problem of Change," by Seymour B. Sarason, reviewed by Melvin M. Tumin

71 Letters to the Education Editor

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Correspondence for the Education Supplement should be addressed to: Education Editor, Saturday Review, 380 Madison Avenue, New York, N.Y. 10017

What Higher Education Is All About

In the wake of the many studies of higher education that have appeared in recent months, still another, released last March, deserves the close attention of both academics and interested laymen. The work of a task force appointed by former Secretary of Health, Education, and Welfare Robert Finch, this "Report on Higher Education" has been warmly received by his successor, Elliot Richardson. Far from being consigned to the oblivion that awaits most such documents, the report has received Secretary Richardson's official imprimatur in the form of a signed foreword, and the Secretary has assembled a new task force to seek means for implementing its recommendations. Thus, if the administration eventually develops a federal policy for higher education, this report may well be influential in its shaping.

Cynics are likely to claim that the administration's admiration for the report stems from the fact that it recommends no new, massive, federal expenditure for higher education, and that most of its recommendations are too general to threaten seriously the Establishment. They may also point out that much of the critique of contemporary higher education and many of the recommendations for change will sound familiar to those who have read the recent Carnegie Commission report "Less Time, More Options," and the report of the Assembly on University Goals and Governance. While true in part, such criticisms miss the point of the report.

The task force that prepared the report was not composed of the eminent and illustrious educators and men of affairs who usually grace such groups. Chairman Frank Newman is a young Stanford University administrator, former California businessman, and long-time friend of former Secretary Finch. His eight colleagues on the task force were largely (two came from HEW) college teachers and administrators who are not widely known to the public but who have given evidence of their capacity for independent and innovative thinking about their profession. The task force was unusual, too, because it was not lavishly funded—it received a modest $35,000 grant from the Ford Foundation—and eschewed the usual central staff that typically does all of the work and much of the thinking for such groups. Rather, each member of the task force was allowed to hire his own staff—usually one or two part-time students or interns—to help him pursue his own independent investigation.

A major concern of the report is its effort to define what higher education should be all about in the 1970s. It points out that "after a long and satisfying period of growth, high public esteem, and ever increasing financial support, higher education now faces a period of student unrest, public antagonism, and financial uncertainty. Something has gone wrong." And the first half of the report lays out in detail what it is that the task force believes has gone wrong. Typical criticisms:

• Higher education today is asked to serve a far larger and more diverse clientele than in the past, but widening access to colleges and universities accomplishes little without major reforms in the present system. Today fewer than half of those who enter college complete two years of study, and only about one-third complete four years.

• As faculties of colleges and universities have become increasingly professionalized in the course of the past generation, they have brought extraordinary benefits to the nation, but they have done so "at the expense of mil-

(*Continued on page* 72)

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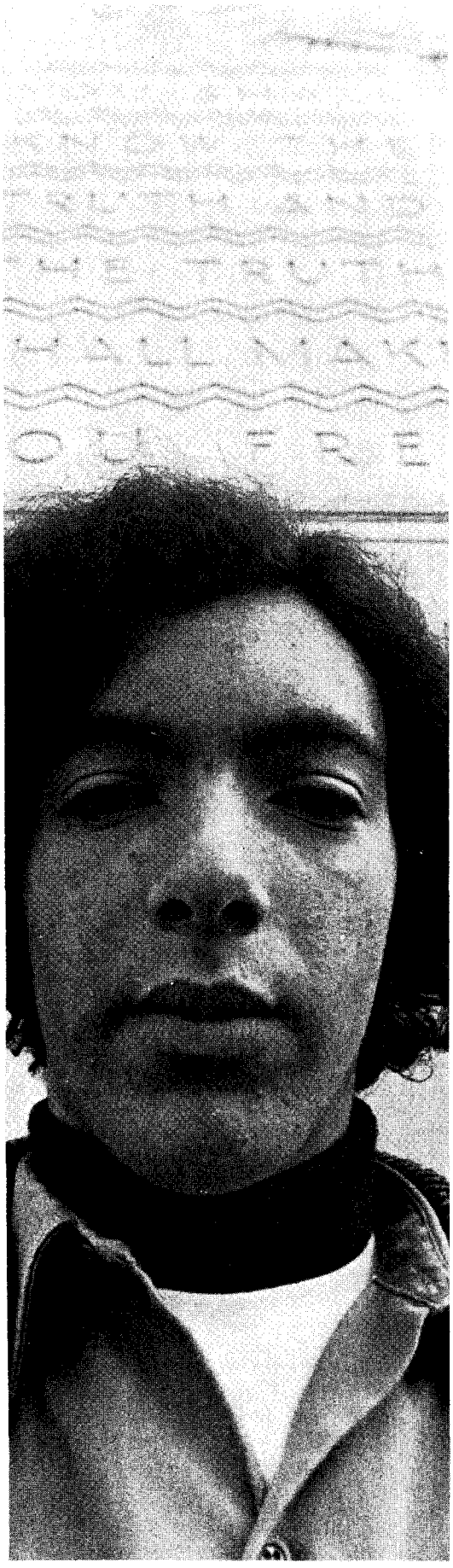

—Douglas Jones, © Look Magazine

WHY STUDENTS WANT THEIR CONSTITUTIONAL RIGHTS

by NAT HENTOFF

There exists among us a subject population as diverse in ethnic and socio-economic composition as the nation itself. In increasing numbers, its members are conducting a stubborn, sometimes explosive, struggle for liberation. Their goal, considering the previous history of this group within the United States, is quite revolutionary. They want their Constitutional rights.

Nearly thirty years ago, it appeared that this colony, coterminous with the mother country, was about to achieve these rights. The United States Supreme Court proclaimed, in *West Virginia Board of Education* v. *Barnette*, that "educating the young for citizenship is reason for scrupulous protection of Constitutional freedoms of the individual, if we are not to strangle the free mind at its source and teach youth to discount important principles of our government as mere platitudes."

Despite the Court's 1943 pronouncement, there has been little significant change, until recently, in the attitudes of most public school administrators toward their students. The latter, compelled by law to attend these institutions, find their Constitutional freedoms routinely violated rather than scrupulously protected by those in charge of the schools. Such basic rights of an American citizen as freedom of speech and assembly, protection from invasion of privacy, and the guarantee of due process of law do not exist for the overwhelming majority of American high school students.

• After the first Earth Day, a student at Grady High School, Atlanta, Georgia, observes: "They let us have an assembly on Earth Day, but the principal warned me not to say anything about the war. He says the war is not relevant to high school education."

• A student at Central High School, Muncie, Indiana: "They search the lockers anytime they want to. And we're not allowed to be present when they do. They took a bottle of aspirin out of my locker once and sent it down to Indianapolis to have it analyzed. It cost them a lot of money to find out it was really my aspirin. I get migraine headaches, and I really needed it."

• In a high school in Sumter, South Carolina, a student running for school office is summarily removed from the ballot by the principal because the student has written in the school paper an article critical of the administration.

"But you can't do that!" the boy says. "It's un-Constitutional."

"The constitution of this school," the principal informs the student, "takes precedence over the United States Constitution."

• In September 1970 in Roseville, Michigan, thirty students are refused entry to the high school because of a provision in the school's dress code that says male students' hair must not touch the ears or shirt collars or fall over the eyebrows.

I have not selected extraordinary illustrations, as nearly any high school student in any part of the country can testify. Put plainly, many administrators and teachers in the public schools honestly believe they are educating their charges for citizenship; but because of the way in which *they* were educated, they have a decidedly limited understanding of the nature of and the necessity for student rights. As Edgar Friedenberg noted in *The Dignity of Youth and Other Atavisms*, "It is idle to talk about civil liberties to adults who were systematically taught in adolescence that they had none; and it is sheer hypocrisy to call such people freedom-loving."

Less harsh is Ed McManus, director of the American Civil Liberties Union affiliate in Milwaukee: "The great majority of schools have a habitual, although not necessarily vicious, disregard for civil liberties. You see, they

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simply don't perceive them as an issue."

They are recognizing, however, that other people do very much perceive civil liberties in the schools as an issue. In the past decade, a rising number of students and their parents—often in conjunction with affiliates of the ACLU throughout the country—have been bringing, and increasingly winning, suits that make specific the judgment by the Supreme Court in 1967 (*in re: Gault*) that "neither the Fourteenth Amendment nor the Bill of Rights is for adults alone."

This burgeoning revolt by our sequestered youth is rooted in diverse rebellions outside the high schools that began in the early 1960s: the drive for civil rights; the awakenings on college campuses, from the Free Speech Movement to the 1968 Battle of Morningside Heights; and the multidimensional anti-war movement. Out there, all kinds of people were into learning how to be free. But in the secondary schools, as many students have told me, "it was like a prison." But for many of us older survivors, school was always like a prison. (John Holt has observed how often school is the setting for the bad dreams of adults.) We, however, did not have all those enviably venturesome agents of change out there to emulate. And the older generations also did not, as students, grow up during a war that has effectively decimated young people's respect for adult authority—from the President's to the proximate principal's.

There is no discernible chronological pattern with regard to which issues first stirred the thrust by high school students for what Tom Hayden calls "personal legitimacy." In some schools, dress codes were the Battle of Concord. In others, arbitrary suspensions. Or censorship of the school paper. Or a principal's refusal to allow the wearing of armbands or buttons. Although all of it is part of a common cultural pattern, high school constitutionalism has been largely a decentralized phenomenon. But it is becoming more and more powerful as more substantial court battles are won.

The most important of these victories in recent years was the Tinker case. In December 1965, the principals of the Des Moines public schools learned that a group of students planned to wear black armbands during the Christmas season in protest against the war in Vietnam. Meeting in solemn conclave, the educators adopted a policy that any student wearing an armband in school would be asked to remove it. Should he refuse, he would be suspended until he returned without the armband. On December 16, Mary Beth Tinker, age thirteen, and a friend, Christopher Eckhardt, sixteen, went to classes wearing black armbands. John Tinker, fifteen, did the same the next day. The three were suspended.

In February 1969, the Supreme Court decided that the wearing of an armband is "symbolic speech" and is thereby protected under the First Amendment. The Court held that students are indeed "persons" under the Constitution and therefore have fundamental rights, which school authorities must respect. Moreover, the right to self-expression, linked with "personal intercommunication among students," is an "important part of the educational process." Or, as the *Harvard Law Review* distilled the significance of the case, "the Court adopted the view that the process of education in a democracy must be democratic."

Another vital element in *Tinker* was the assertion by the Court that "a student's rights . . . do not embrace merely the classroom hours. When he is in the cafeteria, or on the playing field, or on the campus during the authorized hours, he may express his opinions, even on such controversial subjects as the war in Vietnam, if he does so 'without materially and substantially interfering with appropriate discipline in the operation of the school' and without colliding with the rights of others."

Mere speculation or fear that disruption will follow the exercise of this right does not, the Court made clear, justify the curbing of students' expression of opinion. "In our system," the Court instructed the educators, "undifferentiated fear or apprehension of disturbance is not enough to overcome the right to freedom of expression. Any departure from absolute regimentation may cause trouble. Any variation from the majority's opinion may inspire fear. Any word spoken, in class, in the lunchroom, or on the campus, that deviates from the views of another person may start an argument or cause a disturbance. But our Constitution says we must take this risk . . . and our history says that it is this sort of hazardous freedom—this kind of openness—that is the basis of our national strength and of the independence and vigor of Americans who grow up and live in this relatively permissive, often disputatious, society."

In the *Tinker* decision, the Court referred to an earlier Mississippi case, *Burnside* v. *Byars* (1966), in which the U.S. Court of Appeals for the Fifth Circuit had decided that students could not be suspended for wearing buttons saying "Freedom Now." Approvingly, the Supreme Court cited a point made by Judge Gewin, speaking for the Fifth Circuit, that school officials cannot suppress "expressions of feelings with which they do not wish to contend."

A typical student-written Bill of Rights, presented to the California State Board of Education last year by spokesmen for the California Association of Student Councils, which represents most of the high school students in the state:

FREEDOM OF SPEECH—No prohibiting of speeches or symbolic speech activities on campus unless it can be determined they will lead to violence, breaking of laws, or interference with the rights of others.

FREEDOM OF ASSEMBLY—A "free speech area" for each school, available for peaceful assembly as long as the gathering does not disturb others or break laws.

FREEDOM OF THE PRESS AND THE RIGHT OF PETITION—The right to distribute circulars and publications on campus so long as there is no interference with schoolwork or the rights of others, and provided that the publication is not libelous or obscene.

FREEDOM FROM UNREASONABLE SEARCH AND SEIZURE—No searches of students or their lockers without probable cause and the issuance of a search warrant.

FREEDOM FROM SELF-INCRIMINATION—A student shall not be compelled to be a witness against himself in campus disciplinary actions, and shall have the right to legal, parental, or guardianship representation.

FREEDOM OF APPEARANCE—Students to dress or appear as they please as long as it does not jeopardize their health and safety or the health and safety of others.

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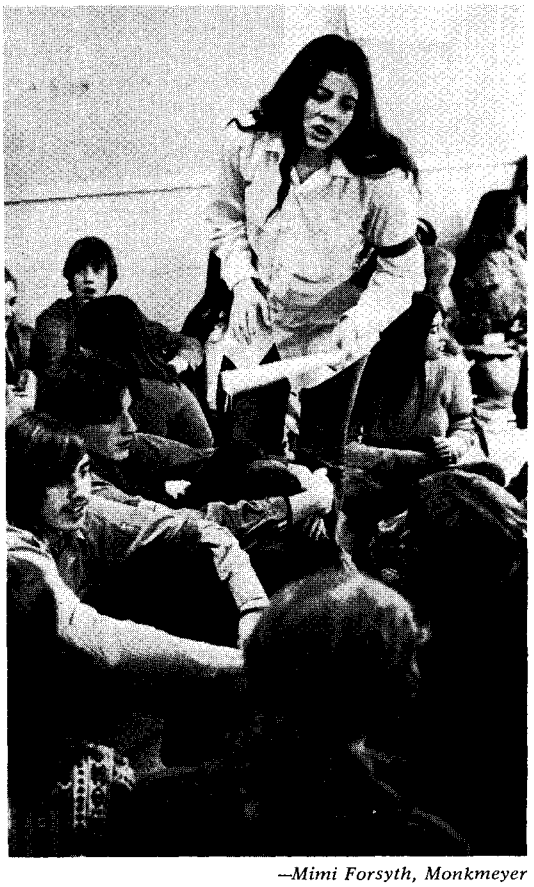
And that includes expressions of feelings that may run abrasively counter to the notion of many school officials that the inculcation of patriotism is one of their primary educative roles. In the *Tinker* case, the Court also referred back to *West Virginia* v. *Barnette*, in which it had already held that the state has no power to compel anyone to pledge allegiance to the flag. The student at issue happened to have been a Jehovah's Witness, but the Court made clear that the issue did not turn on "one's possession of particular religious views. . . . The action of the local authorities in compelling the flag salute and pledge transcends Constitutional limitations on



—Mimi Forsyth, Monkmeyer

Student strike in Lakeland, New York— ". . . a stubborn struggle for liberation."

their power and invades the sphere of intellect and spirit, which it is the purpose of the First Amendment to our Constitution to reserve from all official control."

Yet, as clear as that 1943 decision was, schools throughout the country continue to ignore the Constitution and to require the saluting of the flag and the pledging of allegiance. It wasn't until September of last year, for example, that a circuit court judge in Maryland overturned that state's law requiring all students and teachers in Maryland public schools to begin each day with a pledge of allegiance to the flag.

In a number of more "sophisticated" school jurisdictions, officials, grudgingly adhering to the letter of the 1943 decision, nonetheless suspend students who insist on sitting during the pledge of allegiance. In one such case, federal Judge Anthony Travia in New York ruled in July 1970 that a Hicksville youngster could not remain seated because such action *might* lead the boy to become "a conspicuous and distracting force in the classroom."

The weight of Constitutional law is against Judge Travia. In a similar case, in December 1969 a federal judge in the same district, Orrin Judd, held that students do indeed have the Constitutional right to remain seated during the pledge rather than stand silently or leave the room. Citing both the *Barnette* and *Tinker* decisions, Judge Judd noted that "fear of disorder . . . has been ruled out as a ground for limiting peaceful exercise of First Amendment rights." In August 1970, a panel of three federal judges in New Orleans came to the same conclusion, ruling that the Miami school board could not punish students who insist on staying seated during the pledge of allegiance.

In addition to those students who stubbornly hold on to their right to witness against the pledge, there are many more who engage in an "expression of feeling"—and attitude—with which school officials also do not wish to contend, except summarily, their choice of hairstyle and dress. Throughout the country, students are harassed, punished, and even suspended and expelled because of the way they choose to appear. The best brief analysis I have seen of this issue—from both the perspective of Constitutional law and that of educating young people to be free citizens—is in a letter to the superintendent and school board of a district in the state of Washington. The writer, Dr. Daniel Larner, president of the local ACLU branch, points out to these school authorities that by banning "unusual" hair and dress, "you tell your students by your actions that it is acceptable to condemn and repress deviations from the norm (whatever they may be). Yet, our Constitution, our Bill of Rights, which protects every one of us, allows us the liberty of our person and the freedom to express ourselves as we choose. The invasion of privacy involved in these regulations not only is un-Constitutional but threatens the very maintenance of our democratic institutions. Without any differences, how can there be anything resembling democracy?"

Increasingly, the courts, with some exceptions, are agreeing with Dr. Larner. A focal case—since cited in many other court decisions—is *Breen* v. *Kahl* (1969), in which the expulsion of an eleventh-grade student for violating school hair regulations was held un-Constitutional. In affirming that decision, the U.S. Court of Appeals for the Seventh Circuit stated flatly: "The right to wear one's hair at any length or in any desired manner is an ingredient of personal freedom protected by the United States Constitution." There have been parallel court rulings in Illinois, Connecticut, Pennsylvania, Iowa, Indiana, Nebraska, and California, among other states.

Some hair cases, to be sure, have been lost by students. Usually this has happened because of a certain vagueness in part of the *Tinker* decision. The Supreme Court had held that a student may exercise his Constitutional rights if he does so "without materially and substantially interfering with appropriate discipline in the operation of the school." In some cases, school authorities have been able to persuade judges that the wearing of long hair might well lead to the distraction of anti-long-hair students and the disruption of classes. The tide, however, is running strongly the other way. And in August of last year, in a significant decision, the U.S. Court of Appeals for the Seventh Circuit, affirming *Crews* v. *Clones* (1969), ruled that a school could not claim that the wearing of long hair was "inherently distracting" to other students unless it had taken clear steps to control or punish those students it claimed would cause disruption because one of their peers chose to wear his hair long. A long-haired student, the court declared, should not be made to forgo his rights "because his neighbors have no self-control."

But even in districts in which the courts have unequivocally declared hair and dress regulations un-Constitutional, school authorities often continue to resist the decisions. "Superintendents have actually said they don't care what the courts say," notes Ed McManus of the Milwaukee ACLU. "One of them admitted he knew perfectly well the court would rule against his regulations, but he figured it would be a lengthy and difficult process for the kids and their parents. So the odds were that there would be few challenges, and even those might not go the whole route. He's right. The odds are with him. In one Wisconsin school, for instance, a very bright kid grew a beard and was punished by being removed from an accelerated course. When we went to court, the school backed down but went on harassing him in other ways. We could have won on those harassments, too, but it was a rural school and the parents are just not willing to lay themselves open to that much community criticism.

"No matter what the courts say,"

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McManus adds—and nearly every other ACLU affiliate director agrees—"you have to keep on fighting to get individual principals and school boards to respect the Constitution. And sometimes they're just plain devious. *Tinker* is clear that a student cannot be suspended for wearing an armband, for example, but the school principal may decide that the Supreme Court said nothing about keeping the 'offending' student after school. And that's what he'll do."

And although, as I've noted, the *Crews* case is an important decision, the Indiana Civil Liberties Union warns: "Despite *Crews,* and despite the fact that the Indiana State School Board Association agrees with us on the law, . . . school administrators all around Indiana have been lawlessly refusing to admit students because of their hair."

As resistant as many of them are to freedom of student expression as exemplified by long hair, school authorities tend to be even more opposed to freedom of written expression either in school newspapers or in outside material circulated within the school. Yet, in this area too, the courts, with some exceptions, are affirming First Amendment freedoms for students. One of the key cases is *Scoville* v. *Board of Education of Joliet Township* (1970). Two high school students had been expelled for distributing an underground newspaper. The U.S. Court of Appeals for the Second Circuit declared the expulsions un-Constitutional, asserting explicitly that "high school students are persons entitled to First and Fourth Amendment protections."

There have been similar decisions in, among other states, Connecticut, Texas, and New York. Again not all cases have been won, but the direction of court opinion is toward broadening high school students' rights to publish and distribute their views. Censorship of school papers and the banning of outside material remain the normative conditions in most schools; but now, when these restrictions are challenged, the burden is increasingly on school authorities to prove that unfettered freedom of expression will lead to substantial disorder in the school or to infringement on the rights of others.

So far, I have focused entirely on what might be termed psychic injuries to high school students' sense of themselves as free citizens or as young men and women learning how to be free. What has astounded me, in the course of preparing this article, is the continued presence in parts of this country of school authorities who still assault children *physically*.

Corporal punishment in the public schools is permitted in forty-nine states. Although the practice is slowly diminishing, physical punishment is still administered with righteous zeal in many school districts. "Schools," says Carolyn Schumacher of the Committee for the Abolition of Corporal Punishment in Pittsburgh, "are the last place in this country where people can legally be beaten. It has been a hundred years or more since wives and sailors were legally allowed to be flogged. The continuing use of the paddle—and similar weapons—by school administrators and teachers serves to teach violence as a 'solution' to problems."

The most virulent center of corporal punishment among the nation's schools is Dallas. In that city, principals and assistant principals can and do beat children without parental consent, although there are theoretically more stringent "controls" on teachers. In May 1970, a student at Sara Zumwalt Junior High School in Dallas was knocked unconscious by a teacher engaged in enforcing discipline. Dr. William Barris, while medical director for the Dallas Independent School System, cited cases of permanent injury caused by paddling. The leg of one boy, for example, after he had been whipped with a thick, wooden board, atrophied as a result of nerve damage. Dr. Barris is no longer part of the Dallas school system.

A Dallas parent, Marshall Ware, tells of the experience of two of his sons in the Dallas schools: "Our fourteen-year-old—IQ 121—has a minimal brain dysfunction symptomized by visual-motor problems, short attention span, clumsiness, and spelling/writing difficulties. Labeling this as 'not paying attention' and 'laziness' has resulted in spankings from the first grade—plus ridicule and the destruction of his dignity by teachers."

The boy's parents placed him in the Angie Nall School-Hospital for Educational Retraining in Beaumont. But who *really* needed the "educational retraining"?

The Wares' sixteen-year-old son has a high IQ and is characterized by his parents as "sensitive to hypocrisy. He has the problem of being outspoken and can be profiled by the typical undesirable teen-age characteristics as outlined by Gesell, Ilg, and Ames. The school, trying to train him through regular paddling, caused him to become a behavior problem and his grades to drop from Bs to Ds and Fs in all classes. He is now having regular psychiatric sessions. We have doubts that he will ever be interested in high school again—but we do hope he will cease to be uninterested in living."

A Dallas principal, defending corporal punishment, reasons: "It's the only way to get through to them." And School Superintendent Nolan Estes informed the approving majority of the school board last year that he would not want to head a school district that did not allow principals to paddle at their discretion.

So far there have been few court cases on the right of students to be protected from physical punishment. In *Murphy* v. *Kerrigan* (1970), the United States District Court in Massachusetts decreed that the Boston school board and its employees be "permanently enjoined from imposing corporal punishment in any form under any circumstances against any Boston public school students."

—Douglas Jones, © Look Magazine

"In secondary schools, many students have told me, 'it was like a prison.' "

That case, however, was settled by stipulation between the parties before trial. What may turn out to be a more influential case has been entered in the U.S. District Court for the Northern District of Texas. Among the plaintiffs are Marshall Ware and his son Douglas. They claim that "the infliction of corporal punishment on its face 'deprives' all public school students as well as Plaintiff . . . of 'liberty without due process of law.' " Also at Constitutional issue are charges that corporal punishment constitutes "cruel and unusual punishment" and abridges the "privileges and immunities" of stu-

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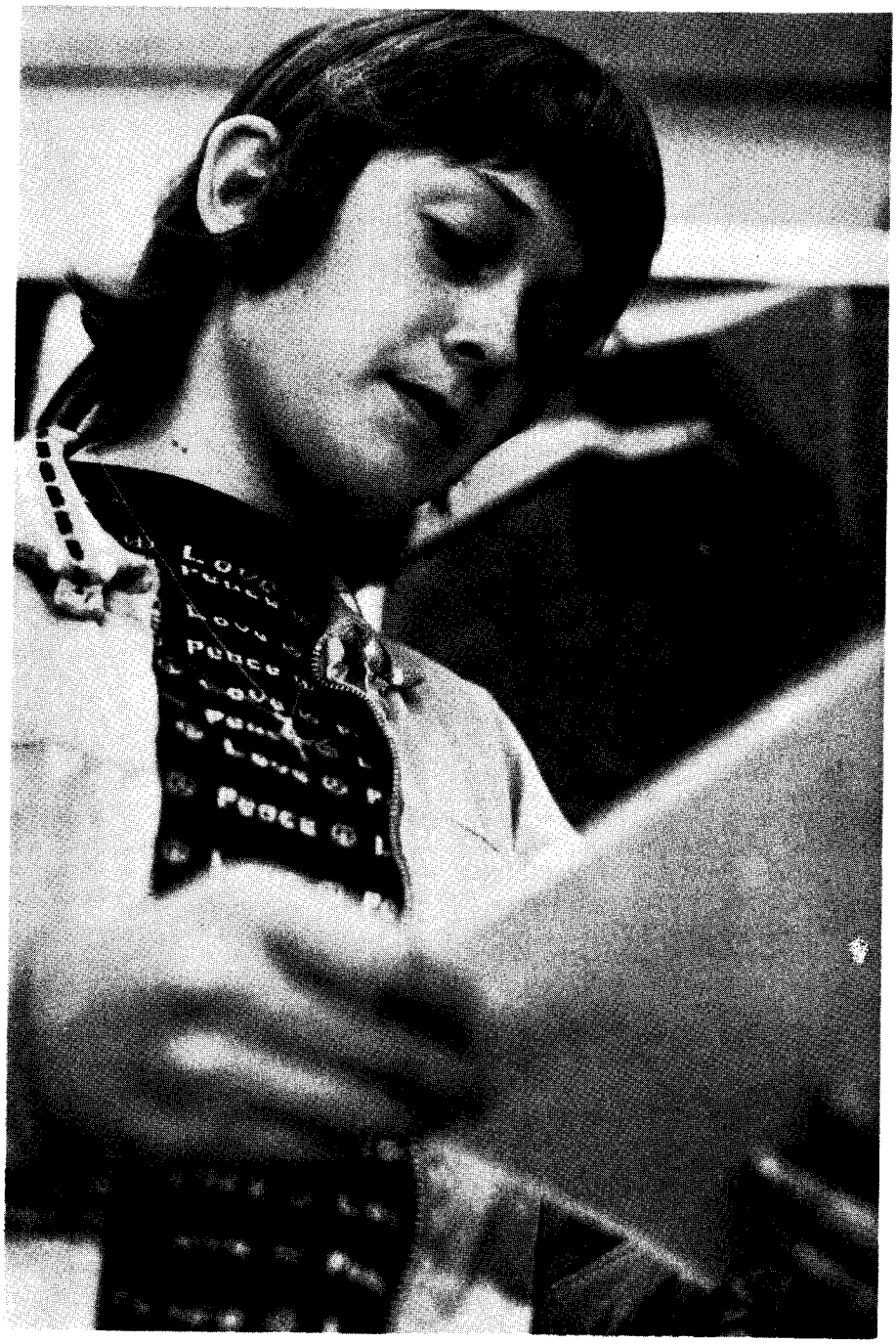

—*Photos by Maggi Castelloe*

The course aims to teach practical skills youngsters can use to deal with frustrating social problems and frightening legal ones.

LEARNING TO COPE IN PRINCE GEORGES COUNTY

by BARNARD LAW COLLIER

Now that high school students have turned to legal and political action to fight for their rights and, what's more, have tasted victory, their little brothers and sisters down in the seventh and eighth grades are ready for a go at it, too.

And why not? Who, after all, are more downtrodden than today's junior high school boys and girls? The temptations and fears of growing up loom all around them, but they are generally treated like innocent infants. Adults are relentlessly on their necks at school, at home, in stores, on the streets. Yet twelve- and thirteen-year-olds can mope around completely wretched with frustration and anger and seldom find anyone in authority who will listen seriously to their grievances, even when legitimate.

Next fall, in four junior high schools in Prince Georges County, Maryland, a new course, "Teen-agers' Rights and Responsibilities" (TARR), will be taught to all eighth-graders. The course is designed to show young teen-agers what realistic alternatives to rage and freaking out are available to them within the so-called system. It also teaches some practical skills a youngster can use to deal with frustrating social problems and frightening legal ones.

The course was essentially developed by a small, intense, Texas-born lawyer named Saul Baernstein, who says he firmly believes that the rules and laws in America are truly responsive to the will of the people—even teen-aged people—when individuals know how to go about it and are willing to make the effort. Baernstein says, with the passionate conviction of a missionary, that anyone who still believes otherwise is as stodgy and old-fashioned in his thinking as the up-against-the-wall-type hippies are now.

"What we are trying to do," he explains, "is equip these students with the skills they need to maneuver within the system and make it work—to give them a knowledge of the rights they have so they can protect themselves when and if they come into conflict with the legal process. We show them how laws are made and can be changed so that they see there are alternatives to confrontation and riots and blowing things up."

The teaching part of the program was put together by the Institute for Behavioral Research in Silver Spring, Maryland, a non-profit corporation that is carrying on more than a dozen educational research projects funded by

BARNARD LAW COLLIER, a former correspondent for *The New York Times*, is a free-lance writer who lives in Washington, D.C.

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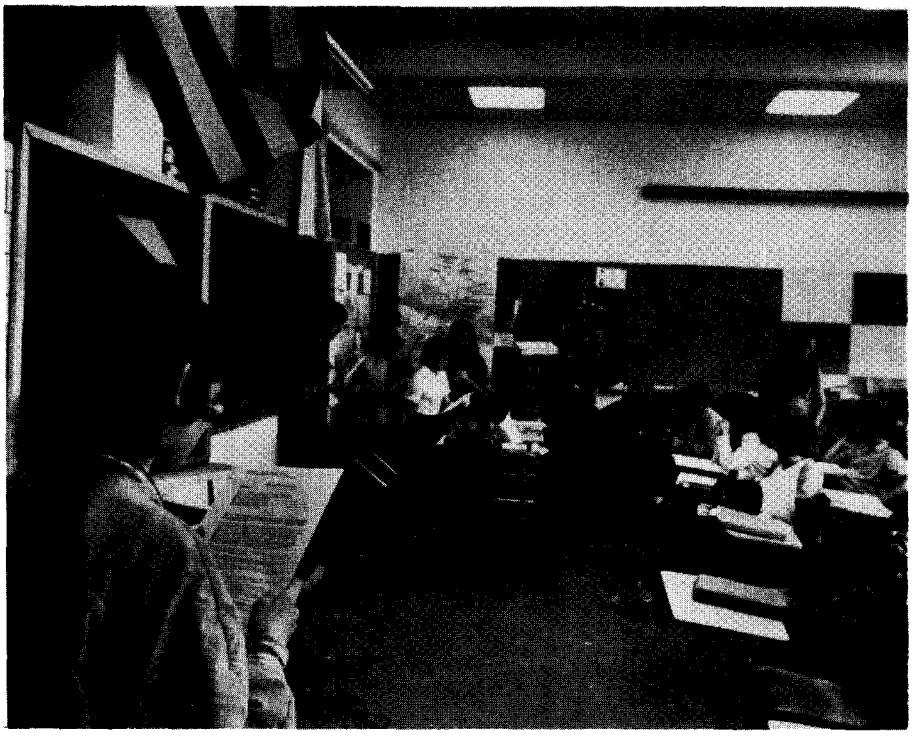

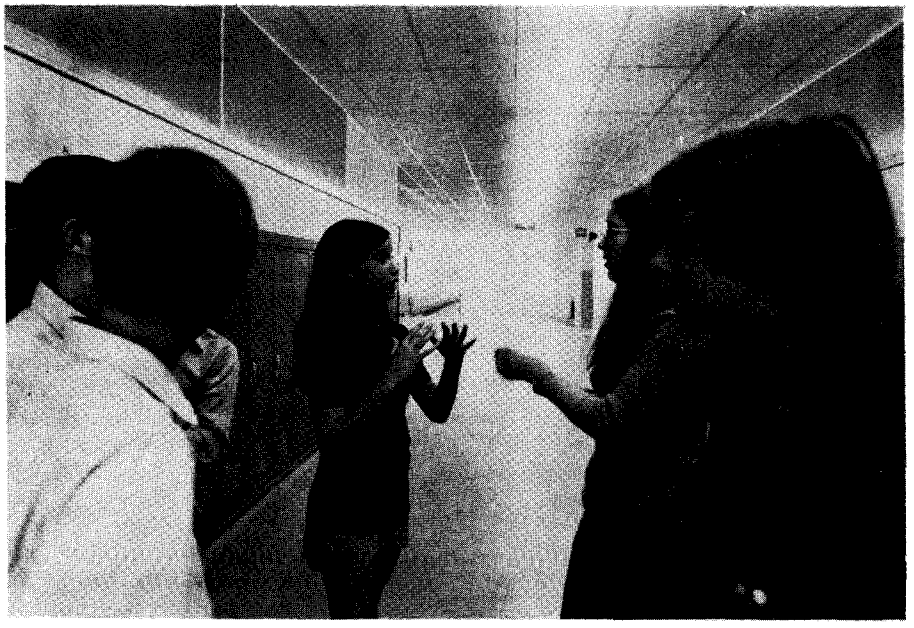

At Kensington Junior High School, eighth-graders create original skits dramatizing school grievances they have experienced.

government grants and foundation money. The institute's founder and executive director is Harold Cohen, a voluble and energetic designer with luxuriant sideburns, who was professor of design at Southern Illinois University until 1964, when he switched careers and roared into the field of behavioral conditioning. His bedrock educational philosophy in this era of frustrated and self-destructive youth is that "people aren't sick; they are just incompetent."

In the TARR project, which Cohen describes as "preventative learning," the lessons are highly structured, with daily tests and reinforcements. The course lasts nine weeks and is organized into four sections: What is a community? Why communities need laws. How laws are made and changed. How disputes are settled.

I was afraid it would be much like my old civics class—tedious and irrelevant. But the course, despite the daily tests (which turn out to offer a lot of leeway in response), is neither preachy nor simple-minded. In fact, it is forthright and comprehensive enough to be a creditable quick course in citizenship and law for a layman of any age.

I paid a visit to a pilot-project class going on in a junior high not far from the IBR offices. That day the class watched a thirty-minute, surprisingly intelligent film called *An Imaginary They*. It was about students, much like the shambling eighth-graders in the classroom, who wanted a school boat ride instead of a dance. They kept bashing their heads against the rules made by the same conspiracy of faceless folks that is against us all, not just the adolescents. But with perseverance and an understanding of citizen initiative, of the right to be heard (even by their teachers and principal), of petition, of rules of order, and of the good sense of seeking expert advice (after the principal tells them to stop all the nonsense and *forget* the boat ride, they go to a Community Action Agency counselor for help), the students finally get their boat ride. They did better, perhaps, than the group of anti-freeway adults whose problem at a city council meeting flashed in and out of the main action. The adults were clearly befuddled by the slick pieties of the pro-freeway officials, who insisted that construction of the road could not be stopped whether it wrecked the neighborhood or not.

The class, judging by the answers to the teacher's questions, got the film's message. It's hard to be sure, however, that the students didn't have the message already. A few weeks earlier an incident between a student ballplayer and a teacher aroused anger and youthful indignation. The teacher decided to keep the student after school one afternoon and pointedly asked him what the day of the big game was. When the student named the day, the teacher chose it as the day the punishment would be invoked. The students grumbled about unfairness, and in the TARR class they shucked some of their timidity. They are now working to set up a grievance committee. They are also involved in revising the cafeteria code and have presented their new rules and regulations to the student council.

"What we want the kids to understand," Harold Cohen says, "is that there are standards of fairness and ways to determine what's fair and what's not. We try to use examples right in the school as well as examples from life and the law to show how fairness is judged and how each student can judge for himself when and how he might have been wronged. Then, if he determines he has truly been wronged, we teach him how to deal with the situation in a mature and effective way."

To introduce the initial section—What is a community?—the students

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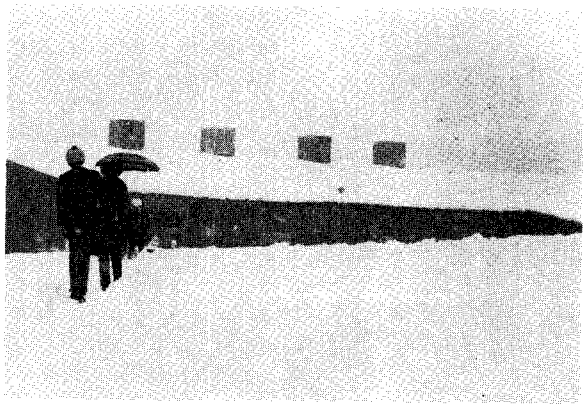
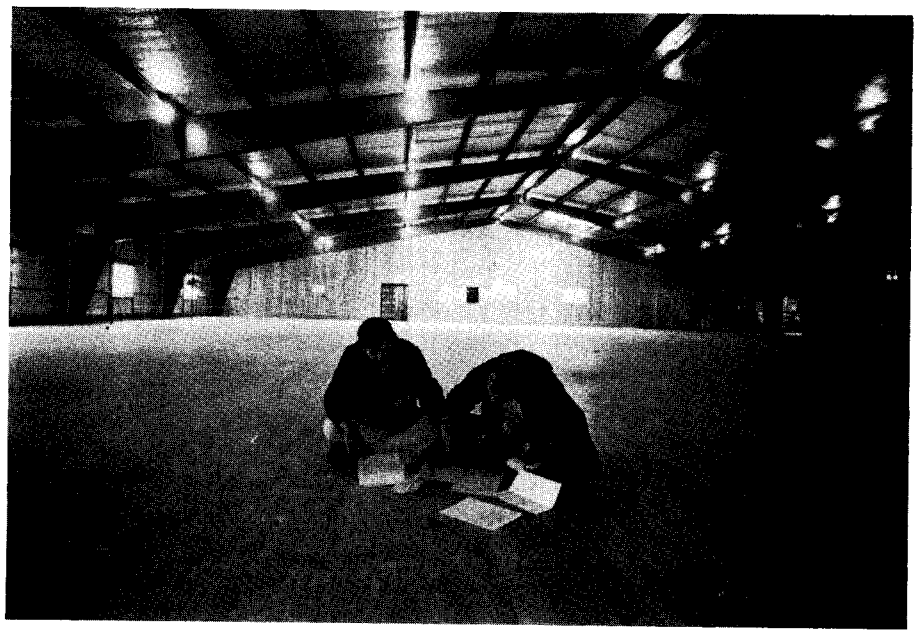


The White House Conference on Youth

by BONNIE BARRETT STRETCH



—*Photos by Bob Krueger*

Life at the conference—Snowbound, the delegates worked grimly in isolated groups until the final plenary session when "a joyous sense of oneness burst through."

As the 1,500 delegates to the White House Conference on Youth piled out of the buses into the thin gray air of Estes Park, Colorado, there was an unmistakable sense of recognition: They had been sent away to camp. Warily, they eyed the "log cabin" bungalows spread out against the vast empty mountainside and stumbled over heaps of luggage to get to the lines for room assignments, meal tickets, and meeting schedules. They were in the YMCA of the Rockies—a huge resort and conference camp scattered on the eastern slope of the Continental Divide, two hours north of Denver, and miles away from anywhere.

It was an open secret that the conference—of 1,000 young people (aged fourteen to twenty-four) and 500 adults—was being held in this remote spot to cut down on publicity, to discourage uninvited guests, and to keep enthusiastic delegates out of the hair of the Washington power structure. ("If we were in Washington," declared one member of the poverty task force impatiently, "we could go right over and talk to Mills.") The official rationale—that it would allow the adult members who represented the "decision-makers" to concentrate their whole attention on the voices of youth without political, business, or other distractions—was convincing to only a few.

The mood of the nation's youth in spring 1971 is one of suspicion and cynicism, and this conference suffered as much from that fact as from any other. It was easy to listen to and believe the stories of political manipulation in the picking of delegates, the structure of the conference, and the selection of the site.

Officially the delegates represented a Cross Section of American Youth: 16 per cent in college, 39 per cent in high school, 39 per cent working or looking for work, 6 per cent in the armed forces—not to mention the racial, religious, and population percentages for each region of the country. This demographic profile, National Chairman Stephen Hess declared frequently, "would dramatically illustrate the youth population is not monolithic."

Unofficially, the grumbling went, it meant that the young people were carefully picked, that the demographic categories served not only to achieve a fair composite group, but also to exclude the more militant activists. It seemed a fair assumption that President Nixon would be pleased if this "non-monolithic" group produced a majority that endorsed his policies.

Who was doing the grumbling? There was a small group of outsiders, to be

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sure. But the mainstream of discontent came from the most hand-picked group of all—the original 120 task force members who drew up the ten task force advisory reports. These were the brightest youths, the biggest achievers, chosen, as one staff member put it, because they were "activists in their field." There was the eighteen-year-old high school student from Texas who organized a state movement for better care for delinquent youths; the sixteen-year-old member of the Environmental Quality Improvement Association; the ex-drug addict who started a rehabilitation center; the former gang leader who launched a major self-help community organization; the college senior on leave to the Women's Bureau of the U.S. Department of Labor to help promote women's rights and opportunities on campuses. These were young people still working within the system but very much alive and alert to the work that needs to be done. They had spent eight months working on advisory reports that ranged from poor to surprisingly tough, and they had also learned a bit about Washington-style politics. What you heard about Hess and his staff depended on who you talked to. Some found them helpful and cooperative; others, political and defensive.

By the time the task force members and the other delegates arrived at Estes Park, the mood was at best one of skepticism. Who would be listening to them way out here, and what difference would it make, in any case? Hess announced that the adult delegates, there to "dialogue" with youth, represented "*power*," the policy-makers in business and government. Few of the adults cared to answer to this description, however. Certainly the voices of authority that attract youth were not there—the Ralph Naders, the Allard Lowensteins, the Ralph Abernathys. They were specifically not asked, according to Hess, so that the conference could avoid the celebrity system and concentrate on the work at hand.

HEW Secretary Elliot Richardson showed up the first night, however, and promised to listen and respond to what youth had to say. "Some of your suggestions we will agree with completely, others we will agree with in part, some we will not agree with at all, and for these you will deserve to know why."

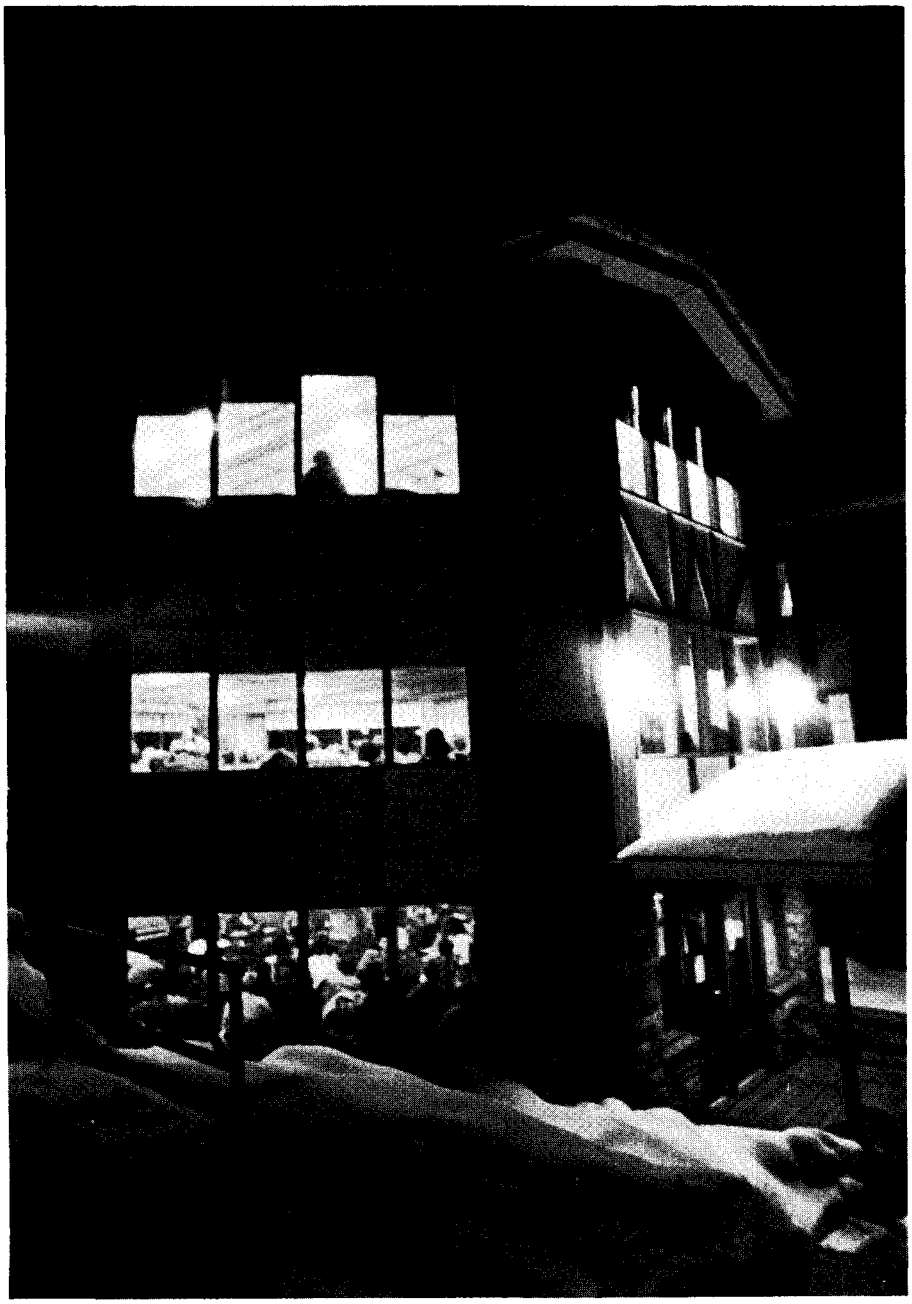
A handful of radical-type interlopers tried to take over the opening plenary session to demand a new approach to "implementation" but found that they had been outflanked by Hess, who had anticipated and already acceded to their move. Their clumsy takeover was quickly hooted down by the audience of delegates. Other delegates rose to announce the formation of minority group caucuses. One read a letter to the conference from Thuynh-tan Mam, president of the Vietnam National Student Union, calling for the withdrawal of American troops, for peace, and for the right to struggle for their own independence. It was greeted by a standing ovation. Another delegate denounced the foreign relations task force for ignoring Israel and Soviet Jewry. Finally, someone denounced the formation of splinter interest-groups and called for togetherness. "The air in these mountains is too damned thin for fighting!"

With that, the plenary broke up and everyone stumbled out of the Long House into the night looking for his bungalow, his task force, his place to be.

A foot of snow had fallen by the next morning, and the steady gray blanket sealed off the mountain vistas and any sense of contact with the outside world. A few people, disgusted, packed and left. Most stayed and, since there was nothing else to do, repressed the sense of futility and settled down to work. The mood shifted to one of determination to get the job done, and the job consisted mainly of reworking the advisory task force. To do this, the task forces divided into workshops and subworkshops.

For the next two days, small clusters of youth and adult delegates scatter into various corners of buildings and cabins, sit grim-faced over their white task force papers, and earnestly debate the pros and cons of their eighty or so

(*Continued on page* 76)



Three task forces at work in marathon sessions—"There is a lot of voting, balloting, lobbying, making points of order, and moving the previous question."

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Schools Make News

—*Wide World*

"Desegregation plans cannot be limited to the walk-in school," the Court declared.

Green Light for Busing

BUSING HAS BEEN an explosive issue in both the North and South, inflaming otherwise passive citizens to violence. Many parents have protested and have kept their children home rather than see them bused to ghetto schools; and last year the nation was stunned when angry whites in Lamar, South Carolina, overturned a school bus carrying Negro children to their newly desegregated school. President Nixon himself has come out in favor of neighborhood schools, even if it means retarding the integration process. In a policy statement in March 1970, he said that busing "beyond normal geographical school zones for the purpose of achieving racial balance will not be required."

But last month, overriding the administration, the Supreme Court—with all nine Justices concurring—ruled that busing to get rid of "the last vestiges of state-imposed segregation" was Constitutional. In a series of decisions, written by Chief Justice Warren Burger, the Court declared that almost any device, including extensive rezoning and "bizarre" remedies, would be considered permissible to achieve unitary school systems within once segregated cities.

Most of the new guidelines are contained in the opinion upholding the federal district court plan that requires massive busing for Charlotte and surrounding Mecklenburg County, North Carolina. The controversial Charlotte plan was developed by Judge James B. McMillan after the school board, having been urged three times to submit suitable desegregation plans, failed to do so. The plan called for cross-town busing to achieve in each elementary school the ratio of 71 per cent whites and 29 per cent blacks, the mix existing within the entire system.

"Desegregation plans cannot be limited to the walk-in school," wrote Justice Burger. Busing is a legitimate tool of school desegregation, he asserted, and cautioned lower courts only to avoid busing plans with such long trips that might "either risk the health of the children or significantly impinge on the educational process." Burger underscored the point that busing has been part of the system for years. Busing has been widely used in the South, but for the express purpose of maintaining segregation. In Charlotte, for example, Burger noted that some 23,600 children of all ages had been bused for an average one-way trip of more than an hour. Under the new district court plan, the average trip was "not over thirty-five minutes at most."

In addition to busing, the Court said, "frank—and sometimes drastic—gerrymandering of school districts and attendance zones" was necessary, even to the extent of pairing one district with another across town to achieve a better racial balance within a city. "All things being equal, with no history of discrimination," wrote Burger, "it might well be desirable to assign pupils to schools nearest their homes. But all things are not equal in a system that has been deliberately constructed and maintained to enforce racial segregation."

In other rulings, the Court declared that Athens, Georgia, must assign pupils to schools by race to break up the status quo, and called for more busing in a Mobile, Alabama, plan that integrated the schools on the fringes of Mobile's large black core but that left more than half of the city's Negro elementary school children in all-black, inner-city schools.

In its decisions, the Supreme Court left broad discretion to the federal district courts. It did not require busing to create the same racial balance in all schools, nor did it require the elimination of every all-black school within a district. But the rulings do mean that virtually every city in the South will be ordered to commence some form of busing, and some may be told to aim for the Charlotte-type "ratio" solution.

For the South, this means another uncertain summer of angry litigations, just when many had felt that the battle over desegregation had peaked. The NAACP Legal Defense and Educational Fund, a leader in the successful suits in Charlotte and Mobile, says that it will now take legal action for new integration programs in some forty-nine Southern cities—in Atlanta, where the schools are 70 per cent black; in Memphis, where 90 per cent of the black pupils are in all-Negro schools; and in Houston, Little Rock, and Tampa.

With the South subject to wholesale busing, the inequity of letting de facto segregation go untouched in the North became even more glaring. In fact, recent government figures show that the South is now more racially integrated than the North: 39.6 per cent of Southern black children are in schools with a white majority, while only 27.8 per cent of Northern black pupils attend such schools.

The Senate spent the week after the Court's decision debating the distinctions between Northern- and Southern-type segregation. Senator Abraham Ribicoff (D-Conn.) introduced a controversial $20-billion program designed to desegrate metropolitan areas across the country over a twelve-year period. The proposal would require all the schools of any inner city and its suburbs to have a percentage of minority students equal to half the total percentage of the minority students within the entire area. For most places, Ribicoff estimated, this would work out to a minority enrollment of between 10 and 15 per cent.

The program, introduced as an amendment to the $1.5-billion bill to facilitate Southern desegregation, provoked bitter debate. Senator Ribicoff denounced the "hypocrisy" of his Northern colleagues who were willing to force desegregation down the throat of the South but were themselves unwilling to desegregate. Addressing himself to Senator Jacob Javits (R.-N.Y.),

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Ribicoff charged: "I don't think you have the guts to face your liberal constituents who have moved to the suburbs to avoid sending their children to school with blacks."

The Ribicoff amendment was scuttled. The next day, in its place, the Senate approved the Stennis amendment, a token statement of policy that the Justice Department will enforce desegregation equally, whether from de jure or de facto causes. The Stennis measure provides no basis for legal action. But these amendments are signs that the Supreme Court busing decision may have an impact beyond its carefully circumscribed paragraphs.

Enhancing Endowments

A NEW non-profit corporation, The Common Fund for Non-Profit Organizations, to provide sophisticated money management for the endowment funds of the nation's colleges and schools, was announced last month. Headed by John Meck, a Dartmouth College vice president, and supported by a $2.8-million grant from the Ford Foundation, the fund will offer educators and trustees access to professional portfolio advice at little or no cost for the first several years.

The Common Fund will be operative this July. It is expected that 150 to 200 institutions will join to pool their resources within the coming year, and funds are expected soon to reach $200-million. Princeton, Dartmouth, Smith College, the University of Michigan, Shaw University, and the Association of American Colleges in Washington have already signed up.

However, the fund will especially benefit those small private colleges without the means to hire full-time investment professionals. Only about 10 per cent of the institutions now use professional managers. Generally, most have their portfolios managed by their boards of trustees. Recent studies by the Ford Foundation show that colleges in the past have tended to emphasize ordinary income and short-range, high dividend policies rather than "total return" from their endowments over the long run. A foundation spokesman said: "Colleges have probably lost more through excessive caution than through excessive risks. If during the 1950s and the 1960s colleges had had their money in a common fund with emphasis on growth equities, their present financial position would now be greatly different."

The fund, headquartered in New York City, will initially be managed by Capital Guardian Trust of Los Angeles and Massachusetts Financial Services of Boston. It will be a cooperative venture, with member colleges electing the trustees of the corporation. Institutions can place all or part of their endowments in the fund, in amounts ranging from $100,000 to $10-million. They will also be able to set their own annual rate of dividend return, although present founders of the fund advocate a 5 per cent annual return of market investment, with the balance plowed back into the market to offset inflation and to spur overall growth.

Free School Konference

FOUR HUNDRED people from free schools, mainly along the East Coast, gathered last month for the Konference on Alternatives in Education, held at the Bronx, New York, campus of Fordham University. Three students from Bensalem, an experimental college of Fordham, brought them all together, along with the standard list of speakers: Jonathan Kozol, Paul Goodman, Neil Postman, Ronald and Beatrice Gross, Mike Rossman, Berkeley writer, and Harvey Haber, editor of the *New Schools Exchange*.

The overriding issue at the two-day Konference was a practical concern for money. Angry free-schoolers denounced the government but turned their most virulent attacks against their own "gurus," writers like John Holt and Neil Postman, who have formerly been their spokesmen. They accused them of "ripping off the movement," of making money by writing and lecturing about free schools without channeling funds back into the schools.

The free schools have reached a difficult stage. For the last few years, they have depended upon foundation support, qualifying as experiments. But now they're beyond that, and few schools can live off their tuition. One need voiced at the Konference was for an information clearinghouse to serve the East Coast schools, as the *New Schools Exchange* serves the West. Two of the Bensalem students plan to start a newsletter, "Kommunications." The first issue, appearing this month, will be devoted to the Konference and will include a reply from John Holt.

Drug Abuse Films

THIRTY-SIX OUT of a hundred drug abuse films widely circulated within the public schools were classified "scientifically unacceptable" by a federally sponsored reviewing panel. The panel, composed of scientists, former drug addicts, students, and such well-known personalities as William F. Buckley, Jr., Judith Crist, and Peter Fonda, criticized the films for being "exaggerated, contrived, and inaccurate," and for their resorting to stereotypes and melodrama. Peter G. Hammond, director of the National Coordinating Council for Drug Abuse and Information, which conducted the project for the National Institute of Mental Health, said that many of the films undermine drug education efforts through their inaccuracies.

The films, for example, said that amphetamines can produce "temporary insanity," that marijuana is habit-forming and leads to the use of heroin, that LSD causes hereditary defects, and that glue sniffing leads to "blindness, paralysis, severe impairment, and death." One film even refers to a "pot-needle." These films are "laughed at by people caught up in the drug scene," said actor-director Fonda. "Unfortunately, the drug culture is not as naïve as the people who made the films." (The report is available from the Council, Washington, D.C., for $2.)

—*Michael Rossman*

Conferring on free schools—"The overriding issue was a concern for money."

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Practical Theory for Change

THE CULTURE OF THE SCHOOL AND THE PROBLEM OF CHANGE

by Seymour B. Sarason

Allyn and Bacon, Inc., 1971, 246 pp., $8.95, paper $3.95

Reviewed by Melvin M. Tumin

■ This is a rare and beautiful book. Good sense, sound scholarship, genuine concern for and love of children and learning are combined and communicated in an elegantly simple style of writing. The layman will find himself at home, but so will the professional educator. One feels he is talking with a wise and gentle man who has somehow managed to distill the essence of what his years of serious work have taught him, and who is both compelled and pleased to tell you what he thinks he knows about schools and the problems involved in changing them. Best of all, the book is an example of one of its most important points: If you are going to teach others how to teach, you have to teach them in a way that embodies the principles of teaching and learning you are trying to communicate. So, if you want your students to open their minds, to experience excitement in learning, then *you* have to be an example of what being that kind of person can do for you.

For those who know Sarason's previous work (as director of the Yale Psycho-Educational Clinic), these remarks will come as no surprise. The present book builds on those earlier experiences. For, though they were not primarily oriented toward the problem of change, Sarason was obviously sensitive to this problem, and brings what he has learned into sharp focus in this new and important book.

It is important because it is the first book in a number of years about education in America that does not adopt a crisis tone; nor predict Armageddon at the next full moon; nor hurl accusations of conspiratorial genocide at teachers; nor let itself be beguiled by simplistic notions about "all you have to do to change is . . . ."

Disdaining those easy, popular, and counter-productive approaches, Sarason comes at the schools from the position of a person seeking to help. He also deliberately rejects the posture of the critic. Rather, he desires above all to try to understand and communicate how the schools work, why they work, and what it is about them that makes changing them so very difficult.

Discarding the traditional psychological approach that directs one to look into "teacher characteristics" for explanations of educational conduct, Sarason relies heavily upon a theory of "roles in settings," that is, upon the notion that there are structured, interacting roles—teacher, student, principal, parent—involved in the educational transaction that takes place always in a tradition-dominated social setting. The actual on-site definitions of these roles (as against the ideal versions) shape the behavior of the participants and make them desirous of, or resistant to, change in accordance with their position in the school setting. The result, as Sarason illustrates with case after case, is that the more things change, the more they remain the same.

Yet Sarason is not unaware of individual and personal differences among teachers. Rather, he sees these differences as mattering more or less, depending on the context in which the teacher is working. Thus, in reporting on Benjamin Bloom's recent findings about the characteristics of outstanding teachers, Sarason says: "I . . . have no difficulty accepting the idea that the characteristics of the outstanding teachers . . . probably characterized them before they became teachers. I do have difficulty accepting the notion that their becoming a good teacher was independent of where they were teaching." Sarason continues by saying that his experiences with very young teachers brought him to several conclusions:

> First, by and large they are an eager, anxious, malleable group searching rather desperately for some kind of acceptable compromise between the realities of the classroom and their fantasies about being able to help all children. Second, they are often torn between the perception that they must adhere to a schedule and a curriculum (and in some instances daily lesson plans are required) and their frequent feeling that they should depart from the routine. Third, they are quite unprepared both for the loneliness of the classroom and the lack of relationships in which questions and problems can be asked and discussed without the fear that the teacher is being evaluated. Fourth, when an evaluation-free relationship is available . . . a fair number of these young teachers are able to change, and sometimes dramatically so. . . . The first two years of teaching are a baptism of fire in which many things can be consumed, including some of the ingredients that make for a good and even outstanding teacher. The important point is that what happens in these years, for good or for bad, cannot be understood by narrowly focusing on the teacher, but by seeing the teacher as part of a matrix of existing relationships, practices, and ideas.

It is this kind of sympathetic understanding of the complexities and perplexities that characterize the roles of teacher, principal, and student that informs this book and gives it its basic value. No one is set up as a villain; no one is singled out as the enemy; no one is denounced. Instead, we come to understand the extraordinary difficulties encountered by each of these three major participants in the educational process as they try to reconcile their ideal expectations, imposed by themselves and others, with the actualities and possibilities in the prevailing culture of the school.

What, then, is to be done? One will not find easy, simple answers to this question. But there are some answers about how to begin and whom to involve in the process of change.

Thus, on the training of teachers: Above all, reduce the disparity between what teachers are taught and what they find they have to be able to do once they get into the schools.

On the teaching of students: If you want them to learn such things as individual responsibility and social reciprocity, have them practice these behaviors in all school situations. These qualities cannot be "lectured" into students.

On getting change started: Involve teachers and students from the outset. Develop the greatest possible awareness of what will be involved. Be as explicit as possible about what you will accept as evidence that change has occurred.

Could it be any surprise that I should end this review by saying that this book is an absolute "must" for anyone seriously concerned with education? That includes parents, students, teachers, teachers of teachers, principals, superintendents, members of boards of education, university trustees, and college professors. On this book one can begin to build both theory and practice.

Melvin M. Tumin is professor of sociology and anthropology at Princeton University, Princeton, New Jersey.

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Letters to the Education Editor

Beyond Politics: Marin Replies

HUNG FOR A SHEEP instead of a wolf. A change, to be castigated as a liberal instead of a radical. Still, I think John Gagnon confuses his categories while reviewing "Understanding Drug Use" [*SR*, Apr. 17], which Allan Y. Cohen and I wrote. He compares us to Charles Reich, though it is clear throughout our book we share neither Reich's optimism about counter-culture nor his belief in non-political shifts in power. Nor do we believe that adult salvation depends on the young; we suggest, rather, that the young have entered an area neither they nor adults understand, and that in crossing it they need whatever aid we can offer.

True, blame and anger should be directed where they belong: not at the young but at the institutions and persons who deny them strength, room, and ease. But anger and blame are not in themselves enough, and so we try in our book to help adults see their children without the paranoia and sermonizing that interfere with real recognition. We believe, as Gagnon does not, that there are social and psychic changes and agonies that cannot be "blamed" on particular people and institutions, and that the young experience confusions and desperations that cannot be solved systemically or politically—no matter how badly those changes, for other reasons, are needed.

What I mind most is that neon-blinking tag of "liberal." Perhaps Gagnon means something else, that we aren't quite political enough for him. Of course (as he fails to note), we do argue for the immediate cessation of all penalties for the possession of all drugs; we base much of the book on the failure of our various systems; we argue against the schools as coercive and repressive institutions designed to produce obedient armies; we insist that the use of heroin is a direct result of ghettos and racism. But we do most of that in passing, and this is because our book is meant for adults and is about their children, and although politics enters into that, there are other elements, too, perhaps more important: vast changes beneath and beyond politics, in shared culture and private experience, about which Gagnon is apparently ignorant or uncaring.

Given America's repressive nature and the present distribution of power, political and systemic change (if ever effective) will take time, and in the meantime the situation of the young is so awful, takes so many victims of various sorts, that someone must do something now—at the "lowest" and most intimate levels of private life. That is where the life between us goes on, after all, not only with ballots *or* bullets but in the day-to-day activities that are so much harder to deal with than political rhetoric. What we suggest (as we say again and again) are emergency measures—in no way sufficient—to radically change things. But we hope to give people something they can do now, some sense of their own existential strength; we want to diminish the smug impotencies of those who believe, with Gagnon, that *systemic* changes are the only hope for the young. Of course we need them; of course we need a revolution in this country; but we also need *more* than political change. Things must run even deeper than that, into and through the ways we are with one another; we need a resumption of individual responsibility and understanding and power, what Kropotkin called "mutual aid." Unfortunately, Gagnon seems unable to distinguish that from "liberalism." He has not learned about life on the street, where people had better begin providing for one another without waiting for the state to get around to it. Try giving the book to someone in trouble or on drugs. He may have a different sense of how the things we owe one another run deeper than crude political categories.

PETER MARIN,
Santa Barbara, Calif.

Schools for Mexican-Americans

CONGRATULATIONS on the article "Schools for Mexican-Americans: Between Two Cultures" by Philip D. Ortego [*SR*, Apr. 17]. As a Chicano and as a member of the research department of the Mexican American Council on Education, a local community organization in Chicago, I read it with a sense of duty.

As one writer put it, "American formal education can be a vicious and degrading weapon." This is especially true when particular forms of it are aimed at Mexican-American children. Unfortunately, educators of Mexican-American children fail to realize that the role of these children in education also is reflected in the total society. What happens to Mexican-American children in education determines their role outside of the schools.

As it stands now, the children have a "problem" (so the educators say). They don't speak English. But educators have not developed educational programs that reflect an awareness of the bicultural personality of the Mexican-American child, who can survive and graduate from educational institutions without having to become blond and blue-eyed. Assimilation is not the answer. Bilingualism can be the answer, but *biculturalism* is a desired necessity!

The bilingual approach does not provide all the answers, but it is the most promising technique available. Its strengths are psychological as well as linguistic. While Mexican-American communities are still fighting battles with educational institutions for specific programs to prepare teachers to have success with the bilingual-bicultural child, it must be remembered that the culturally cognizant teacher is a must!

JOSEPH C. SANCHEZ,
Chicago, Ill.

I THINK IT very ironic that educators who are dabbling in bilingual education have not yet recognized the value of dealing with Mexican-American educators as consultants rather than as "token educators" on a limited basis. I should think that the U.S. Office of Education and other agencies that are setting up programs in bilingual education or Mexican-American studies would consider establishing a clearinghouse to locate Mexican-American educators throughout the United States who have valuable services to render as consultants, particularly when their aca-

"Peace, brother! This is Art the ad man. I'm here in my studio, but like way off on a little trip, you know what I mean. However, you can leave a message which I'll play back when I land. Groovy? When you hear the beep, start talking and hang in. . . ."

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demic degrees are in the Spanish language, Latin American literature, or Latin American history. While the percentage of Mexican-Americans who drop out of school is appalling, I think it is even more appalling not to involve in a professional manner that percentage of Mexican-American educators that would help remedy the situation.

LENORE ANDRADE,
Milwaukee, Wis.

Problems in North Dakota

HENRY'S RESNIK'S "Promise of Change in North Dakota" [*SR*, Apr. 17] was quite accurate in its realistic appraisal of our New School program, and it was reassuring to know that others are aware of the "over-inflation" of its story. The New School is indeed not that new: Its basic concepts and goals have been incorporated into our teacher-education programs in the state for many years.

I question, however, Mr. Resnik's statement that "The New School has so far managed to avoid a major political controversy. . . ." Irate parents in Grand Forks have registered their objection publicly, and presently a Concerned Parents group in Bismarck is working to oust the New School from this city. With the aid of their attorney, they are launching a full-scale attack, which should culminate at the polls during the June school board elections.

By then, hopefully, the full potential of this program will be realized, and, through informative articles such as Mr. Resnik's, the unrealistic and falsely based objections will be resolved.

EDITH S. KJOS,
Bismarck, N.D.

The Bubble Was Better

JAMES CASS'S EDITORIAL "Has the Bubble Really Burst?" (*SR*, Apr. 17) is comforting and nice to read. But, in my opinion, he ignores the consequences of the "deflating" of that bubble:

1) As jobs become tighter, academic institutions have increased control over the acts and thoughts of the teachers they employ. Already one hears frequently that "I'd like to change things, but this really isn't the time. I have to stay; I need the job." Professors who might have gone "out on a limb" and experimented already are beginning to worry about surviving and, as a result, are becoming more willing to obey, to go along in order to keep their jobs.

2) "Publish or perish" is once more rearing its ugly head.

3) Teachers will be forced to teach more classes or more students. So once again the large lecture, the easy-to-correct examination, the impersonal education that began student protest come into being.

4) As sums decrease, the traditional programs continue. It is the fringe programs, the experimental ones, that disappear. Therefore, without financial commitment from the nation and the state, it is absurd to assume that higher education is going to "be redirected more surely to improving the quality of human life."

What appears to be occurring as a result of the economic recession is not a temporary deflation, a need to reassess values, but a retrenchment and an unwillingness to commit ourselves, as a nation, to "improving the quality of human life." We talk about it and write about it and argue about it—but we make sure it cannot occur by keeping the monies needed to obtain it at a minimum level. Thus, we can say we tried. But we create, simultaneously with the "good old college try," the forces that will destroy it.

In other words, what is happening in higher education is a reflection of what is happening in the society as a whole. America always seems to have enough money for the forces of death. Why is it that there is never enough money for the forces of life?

SYLVIA FELDMAN,
New York, N.Y.

Apology

EDITOR'S NOTE: *Robert W. Locke's article "Has the Education Industry Lost Its Nerve?"* (SR, *Jan. 16) was adapted from a paper published in the May 1970 issue of the* British Journal of Educational Technology. *Through an oversight, the* Journal *did not receive credit when the article was published. Our apologies. The* Journal *is a new publication, located at 10 Queen Anne Street, London, W1M 9LD. Subscription rate is $10 a year.*

"I've been thinking, dear. Why don't we get rid of it and begin life anew?"

Education Editorial

Continued from page 59

lions of individuals seeking an education."

• The traditional diversity of American higher education is disappearing as colleges and universities become larger, more highly structured, and bureaucratized. Meanwhile, the forces that make for conformity to a single academic pattern continue to grow. And this is happening at a time when the demands on higher education cry out for greater diversity than ever before.

The recommendations of the task force cover virtually every aspect of the higher education enterprise, from the development of new and radically different institutions to the achieving of equality for women. But the focus is always on means for enhancing learning, on ways in which institutions can be shaped to serve the needs of individuals more effectively, on the necessity for developing many different approaches to learning so that the diversity of individual talents and aspirations can be met.

Many hard pressed administrators will feel, with some reason, that the response of the task force to the need for more money ("We believe the academic community must assess how effectively available resources are utilized") is little more than a cop-out. Yet, this should not deter them from reading and pondering this report. It provides a fresh and realistic perspective on a crucial area of national life.

—J. C.

THE Newman "Report on Higher Education" is available from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402, for 75 cents.
Members of the task force:

Frank Newman, Stanford University, chairman
William Cannon, University of Chicago
Stanley Cavell, Wesleyan University
Audrey Cohen, College of Human Services
Russell Edgerton, Department of Health, Education, and Welfare
James Gibbons, Stanford University
Martin Kramer, Department of Health, Education, and Welfare
Joseph Rhodes, Harvard University
Robert Singleton, University of California, Los Angeles

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Students' Constitutional Rights

Continued from page 63

dents, including their rights to physical integrity and dignity of personality in violation of the Fourth, Eighth, Ninth, and Fourteenth Amendments.

With specific regard to the due process elements of the case, the suit noted that corporal punishment is routinely inflicted in the Dallas schools, without a hearing for students and parents. Nor is there any advance notice of charges. But due process procedures are absent not only when a student is paddled. Across the board and across the country, as Eleanor Holmes Norton, chairman of the New York City Commission on Human Rights, has underlined, "the schools—which have the primary responsibility for teaching young people the importance of due process in a free society—fail to adhere to the principle of due process more than any other institution except, perhaps, the military."

In many parts of the country, denial of due process is customary in the most severe punishments a school can inflict: suspension and expulsion. In *Breen* v. *Kahl*, the court stated that "when a school board undertakes to expel a public school student"—and suspension, it should be added, is only one step before termination—that board, or a similar authority, "is undertaking to apply the terrible organized force of the state, just as surely as it is applied by the police, the courts, the prison warden, or the militia."

And yet, particularly with regard to suspensions, due process is an alien concept in many school districts. An ACLU lawyer in Indianapolis: "There is no procedure for hearings at any time with the board, or with anyone else, on a suspension case." An ACLU lawyer in Denver: "A principal can suspend for up to five days and can suspend repeatedly. There's no administrative appeal or impartial hearing. There's no notification before the fact. The procedure for expulsion is even more un-Constitutional. First it gets under way, and then the parent is told when it's effective. Theoretically, an appeal is possible, but it rarely happens, simply because parents just don't know. If they do find out, the presence of a lawyer is allowed at that hearing; but the way it's set up now the burden of proof is on the parent." Asked about students' procedural rights in Virginia, an ACLU attorney answered: "They just don't exist."

Nearly ten years ago, however, the U.S. Court of Appeals for the Fifth Circuit decided in *Dixon* v. *Alabama State Board of Education* (1961) that students are entitled to notice, an opportunity to be heard, and a chance to present a defense against specific charges in the face of injurious governmental acts. But, as in most other areas of constitutionally protected rights, in suspension and expulsion cases the majority of school administrators persist in excluding their students from the guarantees of the Constitution.

Yet another area in which students' Constitutional rights are ignored is the way pupil records are handled. At issue is chronic invasion of privacy. A Russell Sage Foundation report, *Guidelines for the Collection and Dissemination of Pupil Records*, has observed: "Virtually all school systems maintain extensive pupil records containing, in addition to a pupil's attendance and achievement records, standardized test scores, personality data, information on family background and current status, health data, teacher and counselor observations, anecdotal records, and so on. Despite this fact, very few systems have clearly defined and systematically implemented policies regarding uses of information about pupils, the conditions under which such information is collected, and who may have access to it."

"We found," says Dr. Orville Brim, Jr., president of the foundation, "that there is a lot of release of school-recorded data to unauthorized inquirers—the courts, the police, social welfare agencies—without the parents or the child having the right to know who is getting such information. Furthermore, it is very difficult for the parent to get information about his own child from school files. Typically, parents and students have little, or at best incomplete, knowledge of what's in there."

In many cases, these pupil records include adverse information about a child. Teacher and counselor comments, for instance, are often not checked and are based on hearsay or personality conflict between the student and the person entering the judgment in his record. When made a permanent part of a youngster's file, as often happens, such data can certainly affect college admission or employment prospects.

Among the revelations of a recent New York City Board of Education investigation into the misuse of pupil records was an encounter between a bright student and a teacher who disliked him, in which the teacher promised, "I'll see that you don't get into any college or get a good job." And, indeed, in the pupil's record there was a subsequent notation characterizing him as a "rabble-rouser and troublemaker."

The Russell Sage Foundation report urges that "no information should be collected from students without the prior informed consent of the child and his parents" and that no information be given to anyone outside the school system without "written consent from the student's parents specifying records to be released, and to whom, and with a copy of the records to be released to the student's parents and/or student if desired by the parents"—except in compliance with judicial order. In addition, files containing possibly damaging information about a student should be periodically destroyed.

As with other rights of students under the Constitution, these recommendations are not likely to be widely implemented without persistent pressure on school authorities from students and parents, including, but not limited to, the filing of law suits.

One useful approach to securing student rights, for example, is the planning of Student Bill of Rights proposals. A number of them have been advanced by students, often with the cooperation of ACLU affiliates, in California, Pennsylvania, Washington,

Suggested Readings:

Academic Freedom in the Secondary Schools,
American Civil Liberties Union, 156 Fifth Avenue, New York, N.Y. 10010

Student Rights Handbook,
Student Rights Project, New York Civil Liberties Union, 84 Fifth Avenue, New York, N.Y. 10011 (This is for New York City but also has national ramifications and is a model of its kind.)

The Reasonable Exercise of Authority,
National Association of Secondary School Principals, 1201 16th Street NW, Washington, D.C. 20036 (Also see the February 1971 Bulletin of the same association: "The Authority Crisis in Our Schools. . . .")

The High School Revolutionaries,
edited by Marc Libarle and Tom Seligson (Vintage)

How Old Will You Be in 1984?,
edited by Diane Divoky (Avon) (See especially "A Study Report on the Montgomery County Public School System: Wanted: A Humane Education.")

Student Power, Participation and Revolution,
edited by John and Susan Erlich (Association Press)

Up Against the Law: The Legal Rights of People Under 21,
by Jean Strouse (Signet/New American Library)

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Maryland, and other states. These are not simply rhetorical exercises. They are part of an attempt to establish an operative definition of student liberties, rights, and responsibilities—the formulation of which students are to have full participation in—with boards of education and their equivalents throughout the country.

With a clear set of guidelines on paper, it can become much easier for many school administrators to come to terms with the Constitution. Some of them, I suppose, will never be able to admit that a student is indeed protected by that document. But most are men of reasonably good will, who might welcome an agreement on this matter among students, school boards, and themselves. Harried as they are, the removal of at least this weight might be a considerable relief.

So testifies the principal of Ellensburg High School in a small town in the state of Washington. There, after a hair and dress code had been agreed to by students and administrators, the principal observed: "I didn't like the students coming in with facial hair, but it was getting so that I was spending much of my time hassling with them about it. They were getting mad and I was getting mad. Now we've got the whole thing written down, and although I still don't like it, I recognize that my opinion is different from what I know to be the rightness of the case. It's a relief to be able to get on with the real business of being in school."

A citywide, relatively comprehensive policy statement, "Rights and Responsibilities of Senior High School Students," was adopted by the New York City Board of Education in July 1970. While not flawless from a civil liberties viewpoint, the guidelines do expand the rights and liberties of students with regard to free speech, assembly, publication and distribution of literature, and hair and dress styles.

In Philadelphia, after more than a year of work by a joint committee of administrators, students, parents, faculty, and ACLU staff, the Philadelphia Board of Education last December adopted a "Bill of Rights for High School Students." Among the provisions:

- The rights and limits of students respecting freedom of speech, press, and assembly shall be in accord with the First Amendment of the United States Constitution. . . .
- Students shall have the right to counsel and due process procedures in the matters of suspension, transfer, and expulsion. . . .
- Students shall not be subjected to corporal punishment. . . .

The school systems of Philadelphia, New York, and Ellensburg, however, are still very much the exceptions. For most secondary school students, the battle goes on to win protection under the Constitution. Toward the end of last year, the Center for Research and Education in American Liberties at Teachers College, Columbia University, surveyed the attitudes of nearly 7,000 American students. The center concluded that most of the clashes and tensions in junior and senior high schools are in reaction to the ways in which those institutions are governed.

"The great majority of the students," says Dr. Alan Westin, director of the center, "are angry, frustrated, increasingly alienated by school. They do not believe they receive individual justice or enjoy the rights of dissent or share in critical decision-making affecting their lives within the school. Our schools are now educating millions of students who are not forming an allegiance to the democratic political system, simply because they do not experience such a democratic system in their daily lives in school."

A young man at Rufus King High School in Milwaukee speaks for many students, in rural and urban schools, in suburbs, and in ghettos: "They give us a whole lot of language about responsibility. They punish us for lateness and bad attendance and how we dress and what we say, and we don't have a damn thing to say about any of what they call our education. They claim they're trying to teach us responsibility. But what they're doing has nothing to do with responsibility. It's force. If they really cared about our being responsible, they'd treat us like human beings. They'd listen to us once in a while. The kids here just aren't interested in school, because the whole system is so hypocritical and cynical. It's *got* to be, to treat us this way."

Meanwhile, the battle for student rights intensifies. In March of this year, U.S. District Court Judge Joe Eaton stunned school authorities in Miami by ordering the principal of Douglas MacArthur Junior-Senior High School to reimburse seventeen-year-old Timothy Pyle $182 in court costs and $100 for damages. The principal had expelled Pyle the year before because of the length of his hair. Subsequently, a school admissions committee met in June 1970 and decided that Pyle would not be readmitted for the following academic year. The court declared that both the initial expulsion and the decision by the admissions committee violated the seventeen-year-old's Constitutional rights.

Judge Eaton also made "permanent and perpetual" a previous injunction prohibiting the principal or anyone else from using dress codes to "expel, suspend, or impose sanctions" on Pyle and all present and future students at MacArthur "because of the length of their hair." The principal was mandated to reinstate the young man and to help him in "remedying or alleviating lost school time." Moreover, all statements of previous reprimands, suspensions, and expulsions were to be removed from the student's record.

Pyle's suit was in cooperation with the ACLU; and the Florida affiliate believes that the awarding of compensatory damages in this case signals a new breakthrough in student rights. Other students may now decide to sue for damages—just like other American citizens.

"I'm going to collect sea shells, Martha. If the office calls, say I'll be back in ten minutes."

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Learning to Cope

Continued from page 65

are shown the film *Lord of the Flies*, which depicts the decivilization and eventual savagery of a group of British schoolboys marooned on an island during a war. The point is effectively made that there is reason for legitimate authority and that rules are not *all* designed simply to frustrate personal liberty. The last two lessons of the section are enlightening. One of the themes is that "knowing laws and legal processes can help teen-agers with their problems." It deals with what alternatives a teen-ager has if he doesn't like certain rules and laws—having to go to school until he is sixteen years old, for example. The course does not tell the student that his options are wide; but it tells him that he has *some* options, which often surprises him. It also tells him what recourse he has with adults, such as the storekeeper who accuses him of shoplifting when he is just looking around, or with kids his own age, such as the friend who borrows his guitar and breaks some of its expensive strings. The law that applies to each of those potential problems is discussed, with the responsibilities of the student, as well as his rights, emphasized.

Harry Rose, the principal of Nicholas Orem Junior High School in Hyattsville, Maryland, in which the first pilot program was run a year ago (and one of the four schools that will participate in the fall), says that there is no way of measuring accurately the immediate value of the course for the thirty-two students who took it. "But they were able to do a lot of new thinking about their involvement in frustrating problems," he says, "and what I hope is that they can defend themselves now in a more mature way."

Rose is much concerned with young teen-agers being able to defend themselves. "They have to be able to cope with this society's huge frustrations," he says. "I think that teaching them their responsibilities and letting them in on what their rights are can de-escalate their terrible agitation about authority."

The course makes good use of the vast involvement of young teen-agers with drugs, from marijuana to LSD to heroin. It seeks to draw them into an understanding of the legal bases of anti-drug laws, the harm versus the benefits of prohibitive legislation, the physical and legal dangers of using certain drugs, and to give them more comprehension of why communities need laws at all. The kids are exposed to a stinging broadside against hypocritical politicians and smugly stupid law enforcement officials in Washington *Post* columnist Nicholas von Hoffman's article "Legalizing Marijuana," and are tested on texts such as Nelson Algren's chilling heroin-addiction story, "The Monkey on the Back."

Again, as a matter of self-protection, the students are taught what rights they have if they do get busted for possession of marijuana—or other drugs—or for any other offense.

"They are taught exactly what the police should do, what they should do, what the judge will do, what a lawyer can do, what the jailers will do," says Baernstein. "The student learns, for example, that he cannot get very far arguing with the arresting officer and that the best place to tell his story is before the judge. He is informed of his right to a lawyer and told that his parents must be called. He learns all the steps and procedures so that he is not panic-stricken. He will know he has some rights."

In the section on how disputes are settled, the students are taught in careful detail about dispute-settling processes outside of court, and in minute detail about what to expect if they end up before a judge. This experience includes a field trip to the local juvenile court to talk to its personnel and to see trial procedures.

The amount of contact young teen-agers have or could have with legal matters and law enforcement is steadily increasing, just as it did in the high schools. In the pilot classes alone there was a girl who was upset over a rubber check an employer had given her; a small orphan boy who was overjoyed to find out in class about a particular social agency that could help him; a student whose mother was on "uppers" and "downers" and who wanted to know where he could go for help; a student who found his employer was violating child labor laws. Drug arrests were on all minds.

"These are not special children," Cohen stresses. "These are kids who are normal, from the normal population, who can be taught how they can use the law successfully. It is the use of the law to create citizenship."

There are clearly going to be tough problems with the TARR course, the most serious of which will probably be finding sensitive teachers who will not be dictatorial and frustrate the students even more than they already are. IBR is training twelve teachers for the fall and hopes for the best.

There is the equally serious problem of parents, teachers, and school board members who flatly reject the notion that student rights exist at all.

"Time will take care of those people," Cohen says optimistically.

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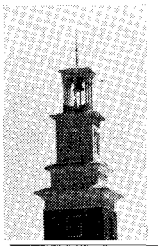

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Conference

Continued from page 67

typewritten pages. There is a lot of discussion about wording and whether to submit each group's resolutions to a plenary vote. There is a lot of voting, balloting, lobbying, making points of order, and moving the previous question. If you liked *Roberts's Rules of Order*, you would have loved the White House Conference on Youth. ("It reminds me of student council politics, and we abolished student council at my school a year ago.")

There is no humor, no distractions. Even at night there's little music, little drink, and less dope. The bright, loud, organic style of youth has been cut into snow pies. It's hard to find out what anyone else is doing. It takes two days for the poverty and the economy task forces to get together, though both are working on a guaranteed adequate income. The television cameras grind away at press conferences, reporters and photographers wander about; but nobody knows what they're saying. The only available newspaper is the *Rocky Mountain News*. Without the media there is no feedback. You lose touch not only with the world but with one another.

Gradually, the overriding issues emerge—war, poverty, racism. They reach into task forces on environment, education, values, ethics, and culture, as well as into those appropriately labeled foreign relations, poverty, race and minority relations. They emerge hesitantly; they aren't really on the schedule except in fragmented parliamentary form.

The war in Vietnam—eventually almost every task force must make a statement about it. It dominates the economy, prevents funds from being channeled to domestic needs of education, poverty, environment. "We have tried to look beyond the war, and beyond poverty, but we keep coming back to their impact. We have found these issues central to our deliberations" (economy task force). "Defense spending *must* be reduced" (education). "Total and immediate cessation of U.S. ground and naval operations in Indochina" (foreign relations). ". . . a mentality and culture that not only condone war but also support the mechanisms of destruction" (environment).

But in the parliamentary atmosphere of the conference, the biggest issue—one that would bring a quarter of a million young people to Washington a few days later—is the greatest bore. The big Vietnam caucus Monday night attracts 500 delegates, but the list of no fewer than eighteen resolutions—ranging from endorsement of the People's Peace Treaty to recognition of Red China—manages to drive nearly everyone to sleep. The message is old by now, and the delegates are tired of it.

But from under the apathy there is a definite liberal tone emerging from the President's Cross Section of American Youth. There's Jerry Cook running around drumming up signatures for the Viet letter. There's Bill Wright petitioning for statehood for the District of Columbia. Literature from the National Welfare Rights Organization begins to appear in meal lines. Things are getting a little looser. "And you know," declares Chino Garcia from New York's East Harlem with some surprise, "a lot of these guys are what we used to call 'crackers.'"

Still the delegates are working in the dark with little sense of who will be with them in the end. In characteristic paranoia, they decide not to submit task force and caucus reports to a plenary vote. Only five task forces and a couple of caucuses submit even isolated resolutions. The feeling is: We worked hard on this; this is what we believe; let it all stand in the final report.

Yet it was the young people who, from first to last, kept the conference going and under control. It was they who shot down the attempt to disrupt the first plenary meeting, who insisted on the right of all—including State Department spokesmen—to speak, who refused to quit early and pushed through in final marathon sessions to produce some surprisingly strong reports and recommendations, and who held the final sessions together.

The final plenary brought together a pretty exhausted group of people who had worked long on old messages and had little hope of being heard and heeded. Then Karen Rux of Durham, North Carolina, stepped to the microphone to read the preamble, "The White House Conference on Youth 1971—To the People":

> The approach of the two hundredth anniversary of the revolution which gave birth to the United States of America leads us to re-examine the foundations of this country. We find that the high ideals upon which this country was ostensibly founded have *never* been a reality for all peoples from the beginning to the present day. The Constitution itself was both racist and sexist in its conception. The greatest blemish on the history of the United States of America is slavery and its evil legacy. The annihilation of Indians, genocide, exploitation of labor, and militaristic expansion have been among the important shortcomings which have undermined the ideals to which the people of this country have aspired.

In the angry, triumphant tones of a Bible Belt preacher or an early civil rights leader, Miss Rux boomed out a list of rights and grievances, spoke of privation, repression, and fear in a nation that had strayed from its path, and concluded:

> Out of the rage of love for the unimplemented principles we here assert, we challenge the government and power structures to respond swiftly, actively, and constructively to our proposals. We are motivated not by hatred, but by disappointment over and love for the unfulfilled potential of this nation.

The audience rose in a standing ovation. At that moment a joyous sense of oneness burst through. As the reports came in from other task forces it became clear that there were many shared ideals and beliefs: The war must end; there must be an adequate income guaranteed for all; the President must denounce racism as "the cancer of American society"; people must be allowed to preserve their racial and ethnic heritages, and to choose their own life-styles so long as they do not interfere with the rights of others.

The young people had found their voice. They were no longer isolated individuals separated by distrust and futility. Would Nixon listen? Would it make any difference? For the moment no one cared. They were one with each other. They would implement it themselves if need be.

The next day the sense of triumph gave way to a feeling of release—getting out of there, out of the snow and back to spring, back to the real world and their own lives. The conference had not been on youth, but had been a gathering of young people forced into a predetermined mold. For three-and-a-half days they had deliberated in orderly fashion on the world of their parents and found it badly in need of new priorities. But did anyone not know that most thoughtful young people oppose war, poverty, and racism?

As for the needs and desires of the young as they grow up in this brave new threatened world—these were not and could not be dealt with. The young went home to face the more serious business of their own lives.

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Survival of Man

Continued from page 53

ters and say that such matters are none of their business. Politics is human behavior applied to social action and social change. Psychiatrists, as serious students of man and his ways, must contribute their understanding toward that change, or by their silence become accessories to man's ultimate destruction. Talleyrand's famous comment that "war is much too serious a matter to be left to generals" may be paraphrased: "Man's survival is much too serious a matter to be left to politicians."

Second, we who are in the field of psychiatry must take cognizance of the fact that we are all products of the very institutions we are trying to change. Pogo's remark that "we have met the enemy and it is us" is particularly pertinent here. Psychiatrists deal with the phenomenon of unconscious resistance, both in themselves and in those whom they are trying to influence, but, after all, this is a matter in which psychiatrists should have a special expertise. It is their responsibility to bring that expertise to bear on the broad manifestations of this phenomenon as it stands in the way of urgently needed social change.

Third, psychiatry, throughout its more recent history, has been characterized by its willingness to question established mores when it found that they were interfering with optimum mental health and human self-realization. Psychiatry has dared to challenge conventional attitudes toward insanity, sex, abortion, and racial and ethnic prejudice, to mention only a few. I believe that the time has come when psychiatry, in the name of mental health, must find the courage also to challenge the sacrosanct values implicit in such institutions as the free enterprise profit system, nationalism, and war. If the organized killing and exploitation of men by other men is to be rendered obsolete, it is not enough to pay lip service to non-violence and non-abuse of others in terms of our religious and ethical teachings, when so many other aspects of our social fabric condone, reward, or even glorify such killing and exploitation. To be consistent, every element in the acculturation process that shapes our perceptions and our goals, beginning in early childhood and continuing throughout life, should reinforce the value systems of cooperation, social concern, and nonviolence. Not only the toys and games of childhood, but our textbooks, our history books, our encyclopedias, and our mass media need to be oriented toward the ennoblement of man's peaceful and cooperative accomplishments rather than the glamorization of his battles or of his individualistic acquisitions of power. Our scientists, our educators, our humanitarians, and our creative artists, not our generals, nor our "robber barons," need to be the heroes of history.

It may be argued that what I am advocating is a kind of massive indoctrination of people and a rewriting of history that is incompatible with the ideals of a free society. Such an argument fails to take into account the fact that no society is without a set of mores that it imposes, either implicitly or explicitly, on its members. The glorification of free enterprise, of ethnocentric nationalism, and of war all represent value systems that have evolved out of the historical necessities of earlier eras. We have now entered upon an era in which these are no longer adaptive. In view of this development, it becomes imperative for man to consciously attempt to modify such outmoded value systems and to replace them with others that have greater adaptive usefulness. To endeavor to plan and change our educational, child-training, and mass communication systems, as well as our social institutions, along principles that enhance the dignity, security, and potential of human life is not only an adaptive necessity—it is also compatible with the most cherished values of a free society. As Erich Fromm has put it, "Man, not technique, must become the ultimate source of values; optimal human development, not maximal production, the criterion for all planning."

I do not harbor the presumption that psychiatrists can claim to have the answers as to what specific forms our evolving institutions should take. Such answers will require the collaborative efforts of many groups—behavioral, natural, and political scientists, economists, spiritual leaders, educators, and legal scholars, as well as the general public itself. But what I am saying is that, barring some cataclysmic and violent upheaval, this kind of evolutionary development will not be able to take place unless there are basic changes in our values and our belief systems, and it is in this area that I believe psychiatry can and must play a vital educational role. To help provide the scientific guidelines that may facilitate such planning and change in the decades that lie ahead of us is the noblest and most important role that psychiatry can play in the future of man.

Answer to Wit Twister, page 57: paired, diaper, repaid.

"You see, Reggie, I've evolved. You're still in yang-yin macrobiotic and I'm in psychokinesis."

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Letters

Continued from page 22

Matthew, you see, was six months old at the time.

I'm glad I didn't tell that man what I almost told him—that Matthew, since he had begun teething, seemed to have an absolute compulsion to bite everything in sight.

MRS. IRENE LANOUE,
Allen Park, Mich.

Weighing Conscience

OUT OF a great deal of rhetoric, John Ciardi in "Cases of Conscience" [MANNER OF SPEAKING, May 1] stated one pertinent fact, i.e., "The moralist-observer . . . thinks of Nuremberg first."

The Nuremberg court took an unprecedented stand when it maintained that a soldier was responsible for his acts, disregarding the established chain of command. It worked well in the courtroom, but is untenable in the organization of an army. No army can be efficient or hope for success where each soldier considers orders and obeys them or not according to his own judgment.

Civilian ethics are not applicable to war situations. Murder is the purpose of war. Sherman said war is hell, and it is, but to date it seems to be all man can understand. We tried negotiation without success.

Unless this country is prepared to be unprotected and prey to any aggressive nation that covets its resources, the situation must be clarified. Either soldiers should obey orders unquestioningly, protected by Army regulations, or there should be no army.

F. LANGHORNE WHITEHEAD,
Hovertown, Pa.

IT WAS with thankful relief that I read John Ciardi's "Cases of Conscience." After weeks of emotional hysteria from the news media, as well as the . . . Presidency, Mr. Ciardi has the audacity to ask that the United States apply the principles we set down for others at Andersonville and Nuremberg. The racism of moral and legal rules for "them," as opposed to "us," is one of the great American hypocrisies. . . . Maybe someday we will learn that no one wins a war.

THOM RAKES,
Memphis, Tenn.

BRAVO! "Cases of Conscience" is one of the best—if not *the* best—MANNER OF SPEAKING columns *SR* has ever published.

LOUIS UNTERMEYER,
Newtown, Conn.

LITERARY I. Q. ANSWERS

1 I (Gray: *Elegy*), 2F (*Love's Labour's Lost*), 3H (Longfellow: *Birds of Killingworth*), 4G (Burns: *John Anderson*), 5C (Browning: *Home Thoughts from Abroad*), 6J (Douglas: *Annie Laurie*), 7D (Tennyson: *The Brook*), 8A (*Ancient Mariner*), 9B (*Deserted Village*), 10 E (Wordsworth).

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(Continued on page 82)

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Outfox the Fellow in the Bright Nightgown

A CHARTER SUBSCRIPTION OFFERING

He was a two-quart-a-day man (double martinis on waking, if you will). Yet he detested messy drunks, and never missed a performance because of liquor.

He was an insomniac of such proportions that sometimes he could only achieve sleep under a beach umbrella on which a garden hose sprinkled imitation rain. Yet he referred to death (mysteriously, but without real aversion) as "the fellow in the bright nightgown."

He was unforgettably, incomparably, uniquely W. C. Fields, and his lesson was that style, style, style is all. Rhetorical style. Theatrical style. Psychological style. *Style, the surest outward sign of substance, of a special and original inward view.*

And so, it is to this sure, true, blithe spirit, "Uncle Willie," that we dedicate a new magazine. Our name: AUDIENCE. Our purpose: to outfox the fellow in the bright nightgown by keeping you alive to beauty, to humor, *to today.*

THE PEOPLE

AUDIENCE celebrates excellence wherever excellence is to be found — brownstone, commune, playing field, concert hall, garret, campus, proscenium, foundry, ghetto, chateau, Volkswagen bus.

Our Editorial Board is something else again:

Alan Arkin, Saul Bass, Saul Bellow, Robert Bolt, John Cassavetes, Charles Eames, Philip Johnson, Marisol, Inge Morath, Gordon Parks, Anne Sexton, Robert Penn Warren, Tom Wicker, John A. Williams.

THE GRAPHICS

AUDIENCE is published every other month — a magazine for enjoying at leisure. It comes to you in hard covers, without advertising — a magazine for saving. It is designed by Seymour Chwast and Milton Glaser, whose Push Pin Studios recently became the first American design group ever honored with an exhibition at the Louvre. Their pilot issue of AUDIENCE, by the way, has already won top honors from the prestigious Society of Publication Designers — an unheard-of coup first time out.

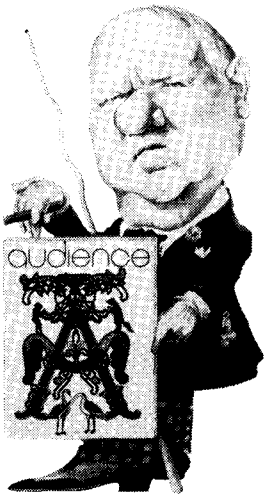
Specifications? Probably not even a Medici Pope could have commanded a book more opulent, more lavish. 216 square inches to the open spread. And depending on the contents of individual issues, a positively sensuous interlacing of papers. Papers for art reproduction, of a weight and quality for framing, and color plates by the bin. Rich tint papers for text. Typefaces of custom design. Foldouts. Stitchins. Endpapers. And for permanence, heavy board covers. In graphics, too, AUDIENCE is a celebration of style. A celebration of excellence.

THE DEAL

Where available in a very few expensive metropolitan bookstores, AUDIENCE will carry a cover price of $4.95 the issue, or $29.70 for the full volume year, numbers one through six. *A reward for becoming a Charter Subscriber, however, is saving almost half this cost — provided you're prompt in using our coupon:*

Volume I, Number One is now on the press, and as much as we'd like to accept all comers, the print order for this first edition has now been set — an accommodation to collectors.

"Don't let 'em bamboozle you, son,"



Fields once said, "but never drink anything stronger than gin before breakfast, either." Our magazine is guaranteed to please. But if, for some reason, our Volume I, Number One issue *should* leave you feeling bamboozled, return it, and so much for AUDIENCE and you.

CONTENTS OF THE VOLUME ONE, NUMBER ONE ISSUE

"It was Fields who taught us that a man's ideas are not, ultimately, as important as his imaginative stake in reality, and that Earl Long, in his pajamas, with his stripper, is indescribably preferable to Billie Sol Estes, with his Sunday-piety and sex-segregated swimming pool."

John Clellon Holmes has written the dedication of our premier issue to W. C. Fields with "Uncle Willy and Us" Drawings, Edward Sorel.

"Nijinsky had a pair of feet you'd have had to see to believe. His heels and the base of his toes were equidistant from his ankles. No other mammal with feet like that had ever been seen outside Australia."

Nelson Algren writes on a standing skirmish between the dancer and his impresario, Diaghilev, by way of proving an Algren theory that integrity in art is "a matter of who swings the mackerel." Illustration, Milton Glaser.

"Q. If you could change one character trait in yourself, it would be?
A. My shyness."

Answer on a Playmate Data Sheet, required of each candidate before her photograph, posed nude, is considered for a Playboy foldout. The hilarious piece is by Tom Meehan, and it's called "We Like to Find a Late-Maturing Girl." Illustrations, Robert Grossman.

"In a village somewhere in the Ukraine there lived a poor man called Todie. Todie had a wife, Shaindel, and seven children, but he could never earn enough to feed them properly. He tried many trades and failed in all of them. It was said of Todie that if he decided to deal in candles the sun would never set . . ."

Blend Sholem Aleichem with Hans Christian Andersen, and you get Isaac Bashevis Singer's "Shrewd Todie and Lyzer the Miser," one of two fables clearly marked for posterity in the issue. Illustrations, Seymour Chwast.

THE COUPON

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(Continued from page 78)

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POSTERS (over 300, many antiwar), buttons (over 175), patches, bumper stickers and other peace items. Wholesale and retail. Catalogue with pictures 25¢ (refund 1st order). BIG-LITTLE STORE, 1077 Mission, San Francisco 94103.

5,000-YEAR-OLD "Key of Life" jewelry. Gold and *silver replicas. Color card 25¢.* Aladdin House, Dept. 43, 648 Ninth Avenue, NYC, 10036.

LEARN MEDITATION and attention control through brain-wave feedback with the original ALPHAPHONE® headset. Free literature. Contact Aquarius Electronics, Box 627-C, Mendocino, California 95460.

CARE ABOUT church-state separation, public education, religious freedom? Read CHURCH & STATE monthly. One-year trial subscription and information packet, $3. *Americans United, Dept. S-1, 8120 Fenton, Silver Spring,* Maryland 20910.

EARN MONEY Working At Home! Details, send self-addressed envelope, 25¢. HAPPY, Box 1161-SR, Battle Creek, Michigan 49016.

PERSONALS

VAN BUREN: Author of in-process biography of eighth President seeking primary or arresting material. Box B-125.

GLOVE CLEANING BY MAIL, $1.25 pair. Free glove mailing envelope. Roblin Leather, 190 Glencove Avenue, Glen Cove, N.Y. 11542.

FRENCH TUTOR—Lycee graduate. College student. Moderate fee. 212-873-8662.

LEICA CAMERAS, lenses, accessories wanted by photographic historian. Box B-742.

UNIQUE, OLD-STYLE homecrafted, hand-dipped 10" tapers. $1.00 pair, any color. COUNTRYCRAFT, 2611 Avenue "S," Brooklyn, New York 11229.

SITUATIONS WANTED

YOUNG, DYNAMIC, VIVACIOUS 23-year-old looking for creative employment. Bright, witty, well-spoken. Loves *brainstorming, analyzing complex problems and ideas.* Can both formulate and articulate. Box B-744.

CREATIVE MALE STUDENT, 21, B.A. English, desires summer employment in New England. Box B-192.

COLLEGE GRAD, female, age 21, B.A. Spanish, seeks position Spanish speaking country. Resume on request. Box B-110.

ART MUSEUM PROFESSIONAL, *male, seeks position in* New York City or area. Box B-773.

COMPANION, SECRETARY, CHAUFFEUR, good bridge player. Vigorous elderly female seeks employment northeast U.S. Box B-765.

MIDWESTERN, COLLEGE GRADUATE, female, 22, desires child care position with family traveling in Europe. Knowledge of French. References. Box B-750.

SUCCESSFUL 43-YEAR-OLD company president weary of rat race. Sales background coupled with excellent administrative skills. Seeking change of pace. I am a rare combination of energy, youth, proven performance and what's more, a sense of humor. Box B-757.

BSME, COMMERCIAL PILOT, 33, seeks challenging assignment. Domestic or foreign. Box B-776.

EMPLOYMENT OPPORTUNITIES

EDITOR, minimum five years' experience, to polish and style difficult copy for prestigious NYC weekly. Salary $14,000-$15,000. Send letter explaining qualifications *rather than resume.* Box B-441.

SUMMER JOBS—Over 150,000 summer jobs (also 8,000 permanent) open right NOW in U.S. and Overseas. Gives specific job data, salaries, addresses, etc. Hurry! Jobs are filled early. Used and approved since 1952. Regular price $6.00. Special—rush $4.00 now for new 1971 "Summer Job Directory." Resume manual $1.00 or FREE with order. Summer Job Center, 173-SR North 9th Street, Brooklyn, N.Y. 11211. (Add 25¢ regular mail, add $1.00 first class.)

SEPTEMBER COLLEGE TEACHING OPPORTUNITIES. All fields. Nationwide. Master's or Doctorate essential. Write now for application. City-Suburban Teachers Agency, 500 Fifth Avenue, NYC 10036. Phone 212-546-8370.

BOOMING AUSTRALIA NEEDS YOU—New 1971 Australian Handbook describing free passage, employment opportunities, business, farming, teaching, etc. $1.00. Employment directories: Australian businesses, $1.00, U.S. businesses there, $1.00. All three, $2.00. (550 employers listed.) Buckeye, Box 1032CM, Fairborn, Ohio 45324.

HIGH PAYING OVERSEAS JOBS. Construction, other projects. Bonuses, travel expenses, extras. International Information, 108 Cortez, Florida 335222.

WORLDWIDE POSITIONS AVAILABLE. Enjoy high pay, travel allowance, paid overtime!! Write: Global Employment, Box 706P50, Orinda, California 94563.

(Continued on page 84)

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EMPLOYMENT OPPORTUNITIES

(Continued from page 83)

GROWING peace/priorities organization needs young, imaginative executive director. Writing ability helpful. NYC. $10,000-$12,000. Send resume. Box B-730.

TEACHER: Informal elementary classroom. Children 8-11 years. Experience required. The San Francisco School-Montessori, 300 Gaven Street, San Francisco, California 94134.

MATH, SCIENCE, Foreign Language Teachers: A number of excellent independent schools are seeking experienced teachers with good references. Write today: Placement Service, Independent Educational Services, 80 Nassau Street, Princeton, N.J. 08540 (a nonprofit corporation).

THE JOHN F. KENNEDY SCHOOL of West Berlin, a bilingual German-American public community school, seeks teachers for K-6 and 7-12 in all subjects. Qualifications: Reasonable German fluency; innovative, creative and flexible in the classroom; certified and 2 years' experience. Please contact John F. Kennedy School, 87 Teltower Damm, 1 Berlin 37.

MONTESSORI PRIMARY DIRECTRESS (A.M.I.) for September 1971. Will sponsor qualified person for Montessori Elementary School training in Bergamo, Italy for 1971-'72 course. Send resume for either position. Montessori Children's House, 1205 Milton Street, Madison, Wisconsin 53715.

PEACE TO WORK? Seek young woman so teen daughter not alone nights Catskill house July. No duties. Box B-761.

VERMONT, BURLINGTON AREA. 6 to 11-year-olds need experienced, adventurous teacher interested in setting up open classroom with parent co-operative. RFD 1, Box 242, Shelburne, Vermont 05482. 802-985-2428.

HEAD TEACHER, experienced in the open classroom, for multi-aged independent school. Mary Bain, Community Day School, 649 State Street, Springfield, Massachusetts 01109.

"AUSTRALIAN OPPORTUNITIES HANDBOOK"—Latest information about Government Paid Transportation, Employment, Business, Farming, Housing, Education . . . plus "Employers' List" and Forms. Send $1.00. International Services, Box 19107-MT, Washington, D.C. 20036.

OVERSEAS JOBS. High Pay, Travel, Adventure. Directory of over 100 American firms now hiring for overseas projects. $1.00. Transworld, Box 90802-K, International Airport, Los Angeles, California 90009.

ACADEMIC POSITIONS—U.S. and Foreign. All levels and subjects. Come in or send $1.00 for list of hundreds of positions. Private School and College Bureau (Since 1925), Suites 422-24, 342 Madison Avenue, Dept. SR, NYC. 212-OX 7-4341.

AUSTRALIA WANTS YOU!!! Government assisted passage. 1971 government information and forms. Most complete information available. $1.00. Reports on employment, business, taxes, education, teaching, housing, ranching, maps, etc. AUSTCO, Box 3623-K, Long Beach, California 90803.

OVERSEAS OPPORTUNITIES . . . Higher Pay! Free Transportation! Complete information including Directory of 135 companies hiring thousands of Americans overseas . . . all occupations! Send $1.00. International Opportunities, Box 232-MS, Cumberland, Indiana 46229.

EUROPEAN-FOREIGN EMPLOYMENT—Detailed report on currently available jobs—Europe, Australia, Africa. $3.00. Eurojob Report, Box 52643-R, Lafayette, Louisiana 70501.

EXCITING OVERSEAS JOBS. Directory $1.00. Research Associates, Box 942-R, Belmont, California 94002.

SUMMER-EUROPE. Leaders for student groups, experienced traveling in Europe. Teachers preferred. Also assistants, partial scholarships. Call evenings 212-781-8027 or Box B-792.

NEED A CHANGE? Willing to relocate in Africa, Australia, Asia, Latin America or Europe? Immediate openings in most job fields. Send $4.00 to WORLDCO, P.O. Box 1132, Alhambra, California 91802.

HOUSES AVAILABLE

For Sale

VERMONT—Between Champlain and Jay Peak. Eight room house; secluded 55 acres, sugar maples, spring. $28,000. 802-285-7882. Box B-108.

MOVING TO CLEVELAND? For a refreshing experience in modern suburban living, The Shaker Communities offer: A nationally recognized school system; superior municipal services; year-round recreation programs; nearness to Greater Cleveland's cultural-education center and to downtown; fine shopping centers; forward looking integrated communities. Contact The Shaker Communities, 16800 Chagrin Boulevard, Shaker Heights, Ohio 44120, 216-751-2155.

VERMONT—Farms, Acreage, Country and Town homes. Free photo lists. Andersen Realty, Realtor, 27 South Main Street, Rutland, Vermont 05701.

UNPARALLELED VIEW from 5-acre hilltop. Perfect for professor who needs inspiration and quietude. 2 bedrooms, 2 baths; superb craftsmanship in rare woods. Only fifteen minutes from center of city. Clean, dry air; desert flora and fauna abound. $43,000. Bill Mitchell, 665 North Swan Road, Tucson, Arizona 85711.

GUERNSEY, CHANNEL ISLANDS—See May issue National Geographic. Tax haven. Modern 5 bedroom, architect designed, incredible view over other islands, on shoreline with cliff access to own pebble beach. SR Box B-794.

VERMONT. All-season chalets, village homes. Choice acreage. Free brochure. ROLAND BEERS & ASSOCIATES, Manchester, 05254.

BEACH COTTAGE southwest Nova Scotia. $9,500. Write Morton, 227 Washington, New Glasgow, N.S.

LONG ISLAND—Brookville-Muttontown. Before you decide—see our distinctive Colonial. We're sad about leaving but Chicago calls. We think all that we have here is worth adding to your list of "exceptional homes to see." Owner, 516-921-3170.

MT. SHASTA, CALIFORNIA—House, 2 fireplaces, 4 bedrooms, 1967. Foothills Trinity Mountains, isolated, coyotes, deer, wide views, 20 miles Shasta Ski Bowl. House $28,000. 10 to 40 acres, $1,500 per. 1644 22nd Avenue East, Seattle, Washington 98102.

For Sale—Furnished

WESTERN COUNTRY LIVING—Elegant home in spectacular Heber Valley. Just 45 minutes from Salt Lake City, Reader's Digest has called this valley the Little Switzerland of America. Although the home is truly in a quiet country setting, it is just one block from swimming and gracious dining; two blocks from a beautiful 18 hole golf course; five miles from fishing and water skiing; ten miles from the world's greatest skiing; with snowmobiling, horses, hunting, and fruit trees in the back yard. For $100,000 you get over two acres, an architect's prize-winning home, designer furniture, paintings, housewares. Write for brochure. 2864 Melony Drive, Salt Lake City, Utah 84117.

WESTHAMPTON BEACH, Long Island, New York. Cozy cottage, beautiful view of Moriches Bay, $27,000. Adjacent building plot, $9,000, mortgaging available. 516-IV 5-6573; weekends, 516-325-1675.

LONG ISLAND, N.Y.—2 bedrooms, fireplace. $8,000. Write 100 Wavecrest Drive, Mastic Beach.

For Sale/Lease

VIRGIN ISLANDS—3 bedroom private house. Murray, 111 New Road, Kendall Park, N.J. 08824. 201-297-0420.

For Rent—Furnished

WESTCHESTER, N.Y. 3 bedrooms, piano, organ, fireplace. $400. 914-769-5997.

PHILADELPHIA AREA—4 bedrooms. 9/1/71-9/1/72. $350 month. SR Box B-783.

HOUSES AVAILABLE

For Rent—Furnished

MARTHA'S VINEYARD—EDGARTOWN—Private oceanfront home in a community of individually owned homes unlike any other family resort. You have your own private 3 bedroom, 2½ bath, year-round home, complete in every way. Nearby Edgartown offers busy harbors, fine shops and gourmet restaurants on one of New England's most scenic unspoiled islands. When you rent a home at Mattakesett for a week or longer, you enjoy a membership in the Mattakesett Tennis Club (7 championship clay courts). Other facilities, including a large, heated pool, bicycles, kayaks, hibachis and sailboats, are yours for the asking. The 20 mile long unspoiled South Beach is at your doorstep. If you are looking for New England at its finest, send for the Mattakesett brochure: Stanmar, Inc., Box 0-62, Sudbury, Massachusetts 01776, or call 617-443-9922.

FURNISHED, AIR-CONDITIONED COTTAGE, modern conveniences, edge mountain forest. Natural swimming pool. Ideal for writers, birdwatchers. Monthly, weekly rentals. Write Pulidos, Santamarta Estate, Curepe P.O., Trinidad, W.I.

ST. THOMAS VILLA—9,000 square foot private home. 4 twin bedrooms with private baths. 200 foot private waterfront. Short walk from St. Thomas Yacht Club. Pool. Meals optional. Cottage also available on Cooper Island. Boats. Johnston, The Place, Cowpet Bay, St. Thomas, U.S.V.I. 00801.

BEAUTIFUL CLASSICAL HOMES: Maine saltwater; Princeton, N.J. SR Box B-801.

BROOKLYN—10 room Victorian; 6 bedrooms, garage, garden, trees, pond, quiet oasis near golf, beaches, schools, subways. Available July, whole year. Furnished or not. $650 month. References. 212-GE 4-6566.

For Summer Rental

CRANBERRY ISLAND, MAINE—Secluded shore cabin. Fireplace. Fully equipped. Separate bunkhouse and study. Sleeps 9. June and/or July. $700 monthly. Sailboat additional. SR Box B-457.

SUMMER RENTAL-COLORADO—Completely furnished deluxe cabin, silverware, linens, etc. 8,750 feet high, 22 miles north of Durango in heart of San Juan National Forest. Fishing, riding close by. Sleeps 5, 2 full sized baths, fireplace, all utilities. Write for details. Specify time wanted. By week or month. Write Jack M. Doyle Advertising, Inc., 305 West Broadway, Louisville, Kentucky 40202. Phone 502-583-3816.

COHASSET, MASSACHUSETTS—4 bedrooms. Beautifully furnished. Spacious grounds, water's edge. $2,750. 617-383-1169.

HASTINGS-VIEW HUDSON. Mid-June/August. 20 minutes Manhattan. Ideal professor. 4 bedrooms, 4 baths, A/C, grand piano, playroom. Town pool. SR Box B-799.

SOUTH DARTMOUTH, MASSACHUSETTS—July, August, September. 3 bedrooms. 5 acres. Close to beach and yachting harbor. References. Erling Moe, Potomska Road, South Dartmouth, Massachusetts 02748.

PUTNEY, VERMONT. Charming farmhouse; swimming. Woods, fields, brooks. Privacy. June, July, September $750 monthly. SR Box B-734.

MAN TO SHARE 2 bedroom house Fire Island Pines. 212-852-5475 evenings.

SOUTHERN CALIFORNIA—50 acre orange grove. 2 bedrooms, den, pool, stable, etc. No maintenance, very private. Fine place to try California country living. $950 month, 3 months. Schaffer, Box 825, Valley Center, California 92082.

QUIET N.J. SUBURB—50 minutes NYC. Charming old home, huge screened porch, tree-shaded acre, walking distance swim-tennis club. July-August $1,000. References required. Box B-743.

CAPE ELIZABETH, MAINE—Magnificent, oceanfront estate, 8 bedrooms. $500 plus utilities, weekly. 882 Shore Road, 207-799-6911.

WOODS HOLE, waterfront, from $4,000. Long season. Worthington & Vincent, 617-548-2066.

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HOUSES AVAILABLE

For Summer Rental

4 BEDROOM HOUSE, Mexico City suburbs, fully furnished. Two cars, servant, large garden. On golf course. Swimming, golf, tennis privileges. $2,000 for July and August. Box B-760.

LONDONDERRY, VERMONT—Secluded 3 story A-frame. 5 bedrooms, 3 baths, electric kitchen. Near swimming, golf, tennis, theatre, shopping. $150 week, $500 month, $1,000 season. Allen, 5M, 333 East 30th, New York, N.Y. 10016.

For Summer/Fall Rental

MONTANA WILDERNESS CABIN by Glacier Park. Box 1089, Menlo Park, California 94025.

HOUSE WANTED

To Rent

SMALL, WITH LAND, 45 minute radius of Bennington, Vermont. SR Box B-800.

APARTMENTS AVAILABLE

For Rent

Furnished/Unfurnished

ITHACA, N.Y. Walk to Cornell campus for lectures, concerts. Fairview Heights . . . a new environment for living designed by Marcel Breuer. Write to Fairview Associates, 100 Fairview Square, Ithaca, N.Y., or call Mr. Sullivan, 607-AR 2-3420.

For Rent—Furnished

FLORENCE, ITALY—2½ rooms, bath, terrace. Excellent apartment building centrally located on Arno. From August 1st. SR Box B-403.

CPW, 88th STREET, NYC—Luxury apartment, 18th floor, views. 2 bedrooms, 2 baths, 2 living rooms, dining foyer, eat-in kitchen. Available 3-18 months. References required. 212-799-2914. Bargain for summer to right person.

MANHATTAN—One block Washington Square. Spacious 4. One year, $450 month. Box B-731.

For Summer Rental

SAN FRANCISCO, Russian Hill. 4 rooms, balcony, roof garden, sunny Bay view. July-October. $250 monthly. SR Box B-429.

SAN FRANCISCO—Choice 2 bedroom, garage. Available June 20th-August 20th. $550 inclusive. SR Box B-767.

STORE FOR RENT

SPACE AVAILABLE for bookstore, natural food, etc. in shopping center near beautiful Carmel, California. Reply SR Box B-405.

PROPERTY FOR SALE

VERMONT REAL ESTATE. All types. Free Catalogue. Eben Brown, Broker, South Royalton, Vermont 05068.

SECLUDED OCEANFRONT PROPERTY in Nova Scotia. 25 acres with frontages on ocean and also in sheltered bay. Near U.S. Ferry. Box B-746.

NORTHERN VERMONT REAL ESTATE. Brooks Barron, Broker, Hyde Park, Vermont. 802-888-4287.

SPAIN, COSTA BRAVA—Exquisite properties in exclusive Country Club GIVEROLA. Golf, tennis, riding stables, private beaches and marina, water skiing, underwater diving school, hunting and fishing. SR Box B-762.

CENTRAL VERMONT—Small business facility, 3,000 sq. ft. suitable light manufacturing, masonry building. Adjacent 100-year-old 5 bedroom house. Both excellent condition. 617-753-8129.

PROPERTY FOR SALE

VERMONT PROPERTIES—Lovely country homes. For considerate service, Frank Punderson Agency, Pittsford, Vermont. 802-483-6517.

GOVERNMENT LANDS . . . Low as $3.50 acre! Vacationing, Homesteading, Investment! Exclusive "Government Land Buyer's Guide" . . . plus "Land Opportunity Review" listing lands available throughout U.S., send $1.00. Surplus Lands, Box 19107-MW, Washington, D.C. 20036.

BUSINESS OPPORTUNITY

EXCLUSIVE BUSINESS OPPORTUNITY For Music Teachers. A nationally known company seeks an exceptional music teacher (or couple) to own and operate a Music Education Center located in teacher's home town. Center to employ modern, proven teaching techniques and unique music equipment developed by company. Exclusive. Financial, training, management and promotion support guaranteed. Write: Box B-728.

CAMPS

HIGH/SCOPE—Coed, 12-17, arts, science. Become working, contributing, decisive member of responsive community. David P. Weikart, Ph.D., 1305 Sherman, Ypsilanti, Michigan 48197.

CAMP BLUE HERON, Port Loring, Ontario. 3 and 6 week sessions in ecological studies, canoe tripping and fun. Antioch and Cornell trained leadership. Licensed bird bander. Stresses informality and individualized programs. Coed, ages 8-14. Dan Wheeler, 4200 Harris Hill Road, Buffalo, N.Y. 14221. Tel. 716-839-4132.

INTERNATIONAL RANGER CAMPS—Set in breathtaking French Swiss Alps and scenic Denmark—Accredited American Camp Association. Coed 8-15. All activities, languages, excursions. $220 per 3 weeks. Write: Hans S. Spengler, 330 East 49th Street, NYC 10017.

JUDGMENT RIDGE—Unique camp on thousand acres Vermont mountains. Boys/Girls 8/16. Managed by ex-Peace Corps staff. Unpressured. Unlimited riding ($90 extra). 26 horses . . . beginning to advanced programs. Swimming, guitar, art, pottery, sports, farming, construction. Individualized programs, regular to pioneer. A.C.A. accredited. 100 camper limit. No poison ivy. RN resident. $650, $375 half season. Vershire, Vermont 05079. Telephone 802-685-4547.

LAZY A RANCH—Small coed group, individualized program, Colorado Mountains, horsemanship, pack trips, crafts, ranching, open discussions, wilderness camping. Ages 9-18. Catalogue. Charles S. Arnold, 201 East Chestnut, Chicago, Illinois 60611. A.C.A. accredited.

UNIQUE CAMPING TOUR of the great southwest. Boys 13-17. Leaves Albuquerque, New Mexico June 29th. Western Safari, Box 653, Barnegat Light, N.J. 08008.

JOIN A MARINE ARCHAEOLOGICAL EXPEDITION. Come help excavate an ancient sunken ship. Our Professional staff will teach you how. Live aboard ship and on our land base in Bahamas and Florida Keys. Teenage and adult programs. Send for brochure: UNDER SEA ACADEMY, 1060-S Wildlife Road, New Kensington, Pennsylvania 15068. 412-335-8844.

TALENT WITH MUSCLES: Fantastic athletic program in fine arts camp? Write! Find out! Coed 6-18. Appel Farm Art & Music Center, Elmer 25, New Jersey 08318.

VACATIONS

UNCROWDED, UNSPOILED CAMPSITES. All activities. Box 432, Watertown, Connecticut 06795.

THORN HILL LODGE. Charming country inn on quiet hillside facing Mt. Washington. Swimming pool, lawn sports. $75 up weekly including all meals. D. Darville, Jackson, N.H. 03846.

JEWEL BOX ELEGANCE, Lighthouse Inn, 52 room mansion showplace of the shore at New London, Connecticut. 2½ hours from Gotham. Superb food. E.P. Doubles $15 up. Brochure S.

LEARN TO SAIL in Downeast Maine. Lester Rhoads, Boothbay, Maine 04537.

PARADOR MARTORELL, inn by world famous Luquillo Beach. Box O, Luquillo, P.R.

VACATIONS

VACATION PLUS! For your Greatest-Ever Family Summer—Vacation, for a few days or many, in the clear, clean, mile-high air of Arizona's unique Prescott College. Mid-June to Labor Day. Attractive private unit dwellings on rolling, tree-covered 640 acre ranch-type campus. American, European Plan, moderate rates. Auditorium meeting rooms, conference facilities, conventions welcome; child care. PLUS—Sunny days, cool nights; spectacular scenery; swimming, tennis, golf, hiking, fishing; English, western riding instruction, roping, chuckwagon cookouts. One to three day trips to Grand Canyon, other unique Arizona points of interest. Write for brochure. Director, Western Resources, Prescott College, Prescott, Arizona 86301. Or phone: 602-445-3254, ext. 277.

LAKESIDE CAMP for two, near coast, Perry, Maine. Fireplace. $350 month. Alice Otis, 207-726-4259.

UP-ISLAND on Martha's Vineyard, you're away from frantic joy-mills, free as a gull. Picturesque harbor to paint, beautiful beaches, tennis, cycling. Modern cottages (nonhousekeeping) for 2 to 6 guests. Each person $18 to $24 daily; two delicious home-cooked meals included. Lower June rates; open 19th. Owner-Manager Thompson. Menemsha Inn, Menemsha, Massachusetts 02552. 617-645-2521.

SPECTACULAR SEASCAPE VIEWS overlooking the broad Atlantic. A distinguished resort on expansive, landscaped grounds. Broad lawns, flowers, big swimming pool, professional putting green. Social season mid-June to Labor Day—concerts, dinner dances. Near Playhouse and Art Galleries. Modified American and European Plans. Motor inn, cottages, efficiencies mid-May to mid-October. The Lookout Resort, Box 2, Ogunquit, Maine 03907.

WORLD FELLOWSHIP CENTERS in the Catskills and White Mountains offer a unique vacation experience of recreation and mental stimulation. Through dialogue among people of different backgrounds, films and speakers, a global view and wholistic approach to life emerge. For information, write World Fellowship, Conway, N.H. 03818 or Kerhonkson, N.Y. 12446.

EAST HAMPTON'S ONLY OCEAN RESORT. Breathtaking setting in gracious country Inn. Peace and tranquillity or full activities. Brochure available. 516-324-9000.

"ST. CROIX CONDOMINIUM"—Situated on the premises of well-known St. Croix by the Sea Hotel. Enjoy the luxury of a spacious Condominium plus all Hotel facilities. Summer 1971—$35.00 per couple, per day. Write to P.O. Box 248, Christiansted, St. Croix, V.I. U.S.A. 00820 or see your Travel Agent.

CIVILIZED FAMILY VACATIONS and 2nd Honeymoons. Unique 165-acre resort on Lake Champlain. Inn, Cottages, Heated Pool, Riding, Water Skiing, Sailing, Tennis, (nearby Golf) AND Complete Programs, Separate Dining, Teens to Toddlers. Color Brochure, TYLER PLACE, Box 266, Highgate Springs, Vermont 05460.

BOULDERS ON LAKE WARAMAUG—Inn, guest cottages in beautiful countryside. 250 acres, shore to woodland trails. Finest Yankee hospitality. June vacation special. The Lowes, New Preston, Connecticut 06777.

SHENANDOAH VALLEY FARM—Beautiful, secluded, quiet, comfortable. Dixons, McGaheysville, Virginia 22840.

BEDS TURNED DOWN EACH NIGHT in one of the few small country inns left. Set in a tiny picture-book village Gardens, tall trees, sweeping lawns. Advance reservations requested. Open year 'round. Betty & Jim Lee, Barrows House, Dorset, Vermont 05251.

CHRISTMAS FARM INN. 26th year. A small Colonial inn in the White Mountains with a friendly atmosphere, spectacular views, swimming pool, sports. Excellent meals, nicely served. AAA. Doris and Dick Welch, Owner-Hosts. Jackson, N.H. 03846. Tel. 603-383-4313.

SHIPMATES WANTED—"barefoot" and congenial. Join Schooner Cruises. Remote West Indies. Grenadines, Windwards, Leewards. 10 days - $245. Windjammer Cruises, P.O. Box 120, Dept. 120, Miami Beach, Florida 33139.

COLONIAL ATMOSPHERE RESORT on lake in mountain area. Sandy beach, par 3 golf. Woodbound Inn, Box 190, Jaffrey, New Hampshire 03452.

SCHOONER TIMBERWIND SAILS MAINE COAST. Your week includes island hopping, new friends, wonderful food and exciting sailing. $150 weekly-no extras. For brochure: Schooner Timberwind, Box 247B, Rockport, Maine 04856.

(Continued on page 86)

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VACATIONS

(Continued from page 85)

ST. JOHN, U.S. Virgin Islands offers a hilltop hideaway resort with pool. EP or MAP. ESTATE BETH CRUZ HOTEL.

LINEKIN BAY SAILING RESORT. Fleet of sailboats, two masted schooner, heated pool, water skiing. Write for folder. Boothbay Harbor, Maine 04538.

TRAPP FAMILY LODGE—Beautiful 900 acre estate that is home of Austria's renowned Trapp family. Ride, swim. Walk in the gardens, along wooded trails. Splendid Viennese food, mountain scenery. Send for colorful brochure and rates. Dept. 2S, Stowe, Vermont 05672.

ACADIA NATIONAL PARK. This gracious, lovely resort at the edge of the Park and shoreline provides sumptuous food, drink and lodging. Late June-Labor Day. A Treadway Resort. Asticou Inn, Northeast Harbor, Maine 04662.

CARIBBEAN — Serene, tranquil, peaceful, beautiful, informal private estate; beach, pool, superb cuisine. CLOVERCREST HOTEL, P.O. Box 717, Frederiksted, St. Croix, V.I. 00840.

DEAD INDIAN RANCH—Offering wilderness backpacking and packtrips into completely unspoiled high mountain country. Mrs. Paul Ritterbrown, Sunlight Stage, Cody, Wyoming 82414.

MARTHA'S VINEYARD—Secluded and relaxed country inn on lovely old estate. Pine woods, gardens, orchards. Near beautiful Cove Beach. 15 rooms. Delicious food. LAMBERT'S COVE INN, RFD, Vineyard Haven, Massachusetts 02568. 617-693-2298.

EXCITING NORTH WOODS meets man-made luxury at resort lodge and motel. Swimming pool, golf. Excellent meals, cocktails. Airstrip adjoins. Sky Lodge, Moose River, Maine.

SWISS RESORT. AAA. Nature, Peace, Beauty. Swimming, sports. Modern comfort; Swiss cuisine; excellent library. Snowvillage Lodge, Snowville, N.H. 03877. Tel. Conway 603-447-2818.

SHELBURNE MUSEUM VACATION! Tour 45 acres, 35 buildings, plus breakfast, dinner, gratuity, tax, new air conditioned motel room, color television. All for $19.95 per person, double occupancy, May 15th through June 30th and all September only. Shelburne Inn and New Motel, Box 4, Shelburne, Vermont. U.S. 7.

THE IMPROBABLE INN for artists (and compatible personnel). Lodging, studios, one-world cuisine. $80 weekly. Bay Street Studio 333, Boothbay Harbor, Maine Brochure!

HEALTHFUL, EDUCATIONAL VACATIONING. Reducing, Rejuvenation, Recreation, Re-education, Delightful Foods, Beautiful Grounds, Wonderful Climate, Cooperative Employment Available. SHANGRI-LA, Bonita Springs, Florida 33923-SR.

OGUNQUIT. Spring is delightful at this seacoast vacation area. Broad expanse of beach and dunes, majestic cliffs, famous oceanside footpath. Artists' colony. Deep-sea fishing. Wide choice of accommodations. For information, write Dept. 15, Information Bureau, Ogunquit, Maine 03907.

QUIET, ELM SHADED location near ocean, art galleries, shops, wharves. Small inn and motel with or without meals. Open to November. Tuck Inn Lodge, Box 118R, Rockport, Massachusetts 01966.

GOOSE COVE LODGE on Deer Isle, Maine. In East Penobscot Bay. Sailing, fishing, hiking and picnics. Trained naturalist for nature lovers. An artist's paradise. Write for brochure. Dr. R. A. Waldron, Owner-Manager, P.O. Sunset, Maine 04683.

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THE 1661 INN, Block Island, Rhode Island 02807, opens May 28th. Weekends $27.50 including breakfasts and dinners. Brochure. 401-466-2421.

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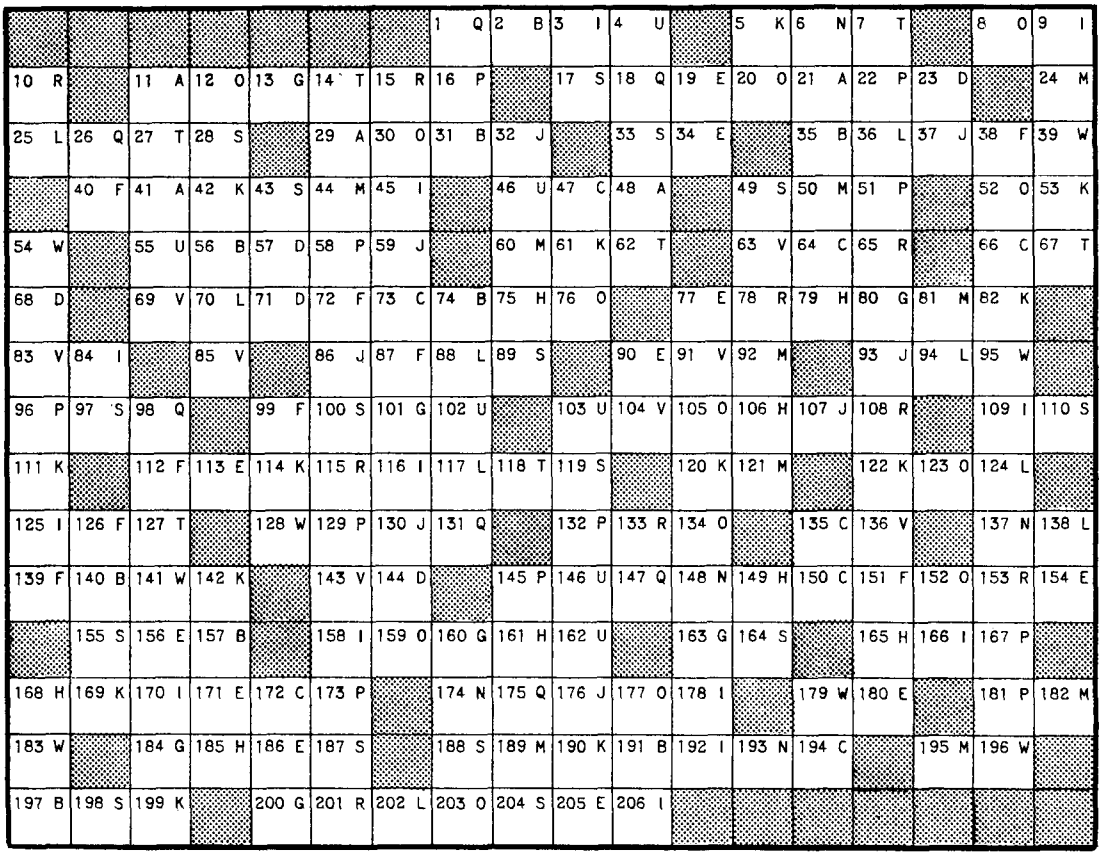
KINGSLEY DOUBLE-CROSTIC NO. 1937

Reg. U. S. Patent Office

By Thomas H. Middleton

DEFINITIONS	WORDS
A. Firmly fixed	11 21 29 41 48
B. Denunciatory	56 74 140 157 191 197 2 31 35
C. Important people	47 64 66 73 135 150 172 194
D. Fetters	23 144 57 68 71
E. Accompaniments to most TV situation comedies (2 wds.)	77 90 113 154 156 171 180 186 205 19 34
F. Originator of John Bull	38 40 72 87 99 112 126 139 151
G. V-2's, for instance	160 163 13 80 101 184 200
H. American peregrine falcon known for swift flight (2 wds.)	75 149 79 106 185 165 168 161
I. Play by Armand Salacrou (3 wds.)	166 170 178 192 206 45 84 109 158 116 125 3 9
J. Son of Poseidon and Europa who aided the Argonauts	32 37 86 93 107 130 176 59
K. Makeshift; lacking delicacy, but forthright and vigorous (comp.)	111 120 190 42 53 61 114 142 169 199 5 82 122
L. Wrangler	124 36 70 94 202 25 88 117 138
M. When the "tide in the affairs of men" should be taken (3 wds., "Julius Caesar")	24 44 50 60 81 121 182 189 195 92

DEFINITIONS	WORDS
N. Cries or calls out sharply	174 193 6 137 148
O. Hey! Wow! and Holy cats! for instance	152 177 8 12 123 203 20 105 52 30 159 134 76
P. Socio-governmental system frequently taken to task today	16 58 51 96 22 181 132 173 129 145 167
Q. "May we cram within this ——— the very casques/ That did affright the air at Agincourt?" (2 wds., "Henry V")	1 18 26 98 131 147 175
R. Deluged	78 153 201 15 108 133 65 10 115
S. "But —— is as the shining light." (5 wds., Prov. 4:18)	28 43 49 89 97 155 100 110 164 187 198 204 17 33 119 188
T. Crowds together closely	67 27 118 127 7 14 62
U. "For any circuit the electric current is directly proportional to the voltage and inversely proportional to the resistance" (2 wds.)	146 4 102 162 103 46 55
V. On ice; open-and-shut (3 wds.)	104 91 83 69 136 143 85 63
W. Taught; admonished	39 54 95 128 179 196 141 183



DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop.

Solution of last week's Double-Crostic will be found on page 14 of this issue.

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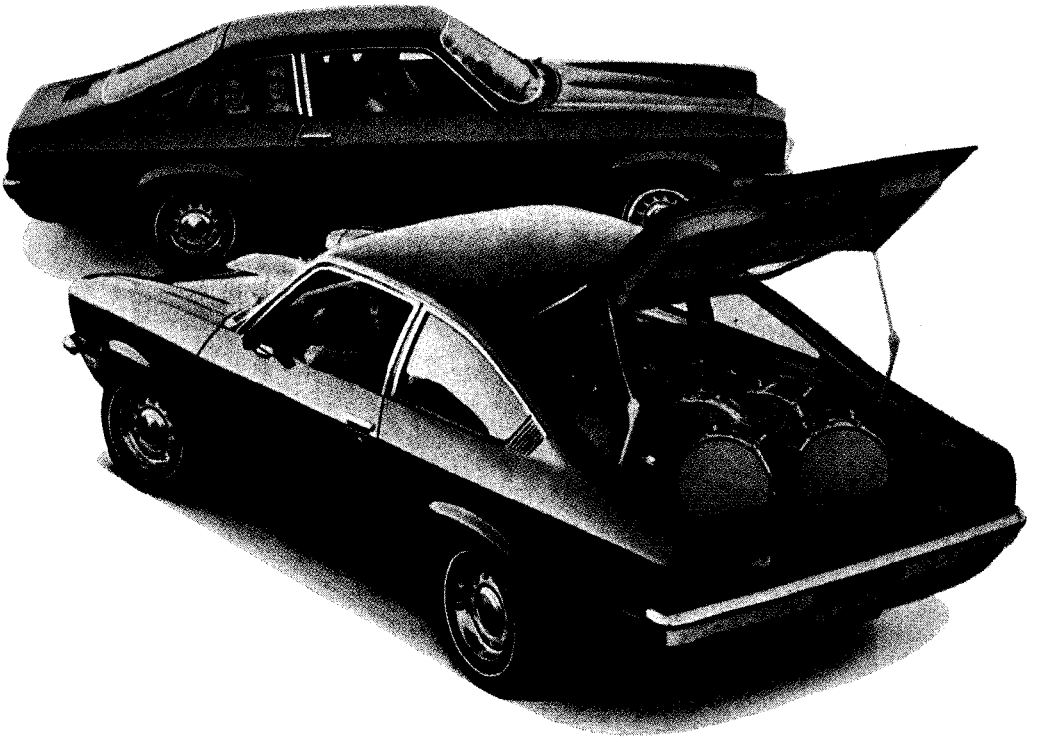

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